DISCE MORI:

LEARNE TO DYE.

A Religious Discourse, moving euery Christian man to enter into a serious remembrance of his END:

Wherein also is contained, the *meane and manner of disposing himselfe* to God, before and at the time *of his departure.*

In the whole, some-what haply may *be obserued, necessary to be thought vpon while* wee are aliue, and when wee are dying, to aduise our selues and others.

ESAY. 38. 1.

Put thy house in order, for thou shalt not liue but dy.

LONDON,
Printed by *George Purslowe*, for *Nicholas Fussell*, and are to bee solde at his shop, at the South entry of the royall Exchange. 1618.

Rom. 5. 12.

Per vnum hominem peccatum intrauit in mundum, & per peccatum mors.

By one man sinne entred into the vvorld, and by sinne, death.

To the Honourable and vertuous, *his very good Lady, the Lady* ELIZABETH SOVTHVVELL, *one of the Ladies of the* Queenes Maiesties most ho*nourable Priuie Chamber.*

LAtely entering (right vertuous Lady) into some more then ordinarie consideration of the graceleſſe attempts, and deſperate enterpriſes, vvhich many in theſe dayes (and the

more, the more pittie) by a cowardly yeelding to euill motions, commit euen against their own selues, yea, their owne safety; I thought to discharge my dutie vnto Almightie God, and plaine meaning to men, by setting downe onely some short aduertisement for discontented and distressed mindes, wherewith this sinfull world doth much abound. But after, weying with my selfe, how much it concerneth euery man to be carefull of his end, whereupon depends so great a charge, as his eternall welfare is worth; I then began to drawe that particular aduertisement appertaining vnto some, to a more generall discourse, applyable vnto

to all, and euery one in this forme, DISCE MORI, *Learne to Dye.* For it seemed to me a thing most necessary for euery sober Christian, to be moued to enter into a serious remembrance of his end, to know the meane and manner of disposing himselfe to God, before and at the time of his departure, that so by the assistance of Gods good grace, hee might liue and dye the life and death of the righteous, and that it may be said of him, which S. *Ambrose* sometimes spake of *Abraham, Mortuus est in bona senectute, eo quod in bonitate propositi permansit*: *Abraham* dyed in a good old age, for why? *Abraham* persеuered in good resolutions, in his

old age, yea euen vnto the end. Madame, I beſeech the God of *Abraham*, to grant you *Abrahams* good ſucceſſiue courſe, both in the way, and at the end of the way. Your more then vſual fauor, & long cõtinued acceptance hath bound mee vnto you, whom otherwiſe I truly reuerence; for that I am fully perſwaded you truly reuerence GOD and ſerue him, whom to ſerue is bleſſed libertie; yea, (as I ſhall in the diſcourſe following ſhew) is the moſt honorable eſtate of all. To make iſſue of my dutifull regard, this ſmall occaſion is offred. Were I a meere ſtranger, I could not for protection ſake, ſeek any better Patroneſſe of religious diſcourſe

course of learning to Liue and to Die, then frō a religious disposition: but your particular respect towards mee many waies is such, as I shall liue & dy vngrateful. I could haue wished to haue made testimony of my willing intention by som other means, thē by publishing vnder your Ladiships name these small labours to the view of the world; for I must needs confesse, I was very loth (respecting my own weaknesse) to make that knowne vnto others, which is best known to my self, vntil at last being ouer-entreated by some speciall friends, from the Vniuersity of *Oxford*, whose sober, iudicious, & very learned aduise I knew not how to gain-

I was induced to let this present Tract go forward in the name of God: wherin I seek not praise, where none is deserued, but onely desire the Christian *Reader*, (where ought is amisse) to attribute that vnto my self, & beseech your Ladiship, that if there be any thing obserued, which may moue so much as a good thought, that it would please you to giue the glory onely vnto God, to whose heauenly protection, commending you euer in my prayers, I cease for this time to hold you any longer frō the matter it selfe, which followeth.

Your Ladiships in humble duty,

CHRIS. SVTTON.

A Copie of a Letter sent from *Oxford*, to the Author of this Booke, *and thought good in his absence, to be set downe by those*, to whom the publike allowance hereof did appertaine.

M^r. SVTTON;

I Haue perused your Copie, which seemeth to me (in my simple opinion) deuout, diuine and learned. The subiect of your Booke, I greatly approue; for to teach to dye well, is the forcibleſt perſwaſion to liue well, which, alas, are in theſe wicked times, both little thought on: for indeede men liue, as though they

they neuer made account to dye, and they dye, as though they neuer thought vpon another life. Your seuerall Treatises are very Christian, and most necessary for this dying age to all goodnesse: your phrase and veine of penning, sweete and pathetical, your allusions diuine, and comfortable. I say at once, and thinke, omnia in illo libro spiritum diuinum olent: *wherefore my counsel vnto you is, that you would make this your booke liue by printing, vvhich may make many liue from sinning. Gods good Spirit hath not mooued you to take this good paines, now to bury the fruite, so soone as it is borne and none profited, but that it should bee presented vnto the world, to liue, when you are dead:* fœlix & formo-

sa

sa proles: *bee not then so vnnaturall, now to stifle it in the cradle, or cast it with* Moses, *to drowning: it is worthy the nursing and bringing vp of a Princes daughter, and your honourable Patroneſſe: The Church looketh to haue good ſeruice of it, the Vniuerſity, the Colledge your mother, your friends expect credite and commendation by it; your ſelfe the father of it, will, no doubt, haue great ioy of it: goe forward then on Gods Name, & chriſten it to the vvorld: and ſo I leaue, with my heartieſt commendations, longing to ſee that faire printed, vvhich is now ſo neer written, I could ſcarce read it.* From Lincoln. Col. the 6. of Auguſt, 1600.

Your aſſured louing friend,
R. K.

From Lincoln. Col. the 6
of August, 1600.

THE PREFACE TO THE GODLY READER.

THAT Religion is somwhat out of ioynt, when Christian conuersation goes not euen, as it ought with Christian profession; that it is so apparant, that it cannot be denied, for such and so sensible is the defect, that therby the vvhole body is not a little blemished.

2 Thoſe whoſe hearts deſire is, that Iſrael may be ſaued, and whoſe true charitie is wont to beſeech God for the good of all, haue not onely lifted vp humble hands to heauen, but alſo endeuoured by painefull labours to ſeeke (as much as in them lyeth, and ſo far forth as the times may permit (and ſuffer) the beſt redreſſe in this caſe they could: ſome by ſubſtantiall anſwering, and ſoberly aſſwaging the turbulent humours of thoſe men, vvhoſe priuate fancies haue much hindred higher proceedings in matters of faith (refuted they may be, and are, quieted they will not bee) others, by deuout and learned exhortations, in ſeeking to make a

ſtay

ſtay of thoſe euils, which Atheiſme & want of the feare of God would in great likelihood bring vpon this declining world, both labouring for their times, to keepe ſome remembrance of *Ieſus Chriſt* in the mindes of men, before all be too farre out of ſquare, or come to vnrecouerable ruine.

3 But here may wee not demaund of the diligent obſeruers of our imperfections abroad, whoſe manner is, ſo much to ſtrike vpon this one ſtring, & by this defect take occaſion to call in queſtion, nay to bring in opē obloquy our Chriſtian cauſe; are none fallen at home from the ancient ſincerity and harmleſſe deuotion of former & better

ages

ages of the Church? Some ſtate medling actions, thoſe vncharitable cenſures, in cleane ſhutting out from the houſhold of faith, and hope of life, thoſe who haue poore ſouls to ſaue as wel as others, & beare, I truſt, as true a loue to Chriſt crucified, as themſelues, may put them in mind that wee may all beare a part together in that ſong of mercy, *Aſperges nos Domine*, Cleanſe vs, O Lord.

4 May we not all bethink our ſelues on both ſides, whether theſe be not the dayes whereof our Sauiour Chriſt ſpake, *wherein iniquitie ſhould abound?* Was euer that olde complaint of *Hilary* more truly verified: *Dum in verbis pugna eſt, dum in nouitatibus*

Hil. ad Conſt.

uitatibus quæstio est, dum in ambiguis occasio est, dum in consensu difficultas est, iam nemo Christi est; while there is strife in words, while there is question in innouations, while there is occasion in doubts, while there is a waywardnesse in consent, none is of Christ.

The nipping and gauling of one another, and this eager pursuit of the liuing, and troubling the very ashes of the dead (who cannot answere for themselues) is far from that charity, that *hopeth all things*, and the counsell of that spirit that bids vs pray one for another.

5. To see vvhat wit and learning is wont to doe in tossing the testimonies of ancient

ancient recorde to and fro; nay, which is more, in vvresting the very Text of holy writ, vpon the tenters of our owne dispositions, would so amaze him that shall read ouer with aduisement, the controuersies of these times, as hee shall thinke some of them, rather discourses to try mastery, then otherwise sincere trauels imployed for Gods glory, and his Churches good.

6 Now God of his mercy grant, that once this froward crossing world may draw to a Christian harmony, that wee may haue lesse fighting, and writing for the Religion, and more endeuoring on all parts, to become as wee ought more religious, that so

ſo this little Arke of Chriſts Church may now in the coole of the euening with a ſoft gale draw home-ward, and with old *Simeon* imbracing Chriſt, make ready to depart in peace. It is the Wiſe-mans aduice to euery one, *Remember thy end, and let enmity paſſe.*

7 And thus much we beſeech at their hãds in whoſe hardeſt iudgement our cauſe is ſo feeble, that ſetting aſide all priuate reſpects, they would at laſt conſider whoſe gracious protection hath defended ſo long his and our cauſe, whoſe louing and watchfull eye hath preſerued him who is, (*and God grant long may be*) the ſtaffe of our peace, calling to minde that

of

of our Sauiour, *If you will not beleeue mee, yet beleeue me for my workes sake.*

8 For those busy spirits neerer home, who would needs gouerne, before they haue well learned to obey, & that at their first bourding, must needes sit at the helme to guide all, how raw, how vnskilfull so euer: but experience hath long time since taught the world, in the ruine of the Easterne Church, how dangerous it is to saile in a ship where the Pilots are of disposition to be quarrelling within themselues.

These mens new deuices in matters of meere conceit, haue long seemed vnto thē-selues better then all the wisedome of the world. But may

may we entreat them, at the leaſt, to recount with themſelues their owne folly, in making it (as they haue done) a perfection of godlineſſe, to call and reckon others vngodly: And this curſed ſcoffing at *Noahs* nakedneſſe, a ſport to delight their ſowre auſterity.

9 Would to God theſe ſtrange-minded men would liſten to the graue counſel of S. *Chryſoſtome*, *Quod ſi cupiditate iudicandi iudex eſſe velis, ſedem ego tibi oſtendam, quæ magnum quæſtum tibi conferet, & nulla animi labe maculabit: ſedeat mens & cogitatio iudex in animam atque conſcientiam tuam, adducas omnia delicta tua in medium, dicas tecum, Quare hoc vel illud auſus es?* If with

vvith a desire of iudging thou wouldest needes bee a Iudge, I will shew thee, saith he, the iudgemẽt Seat which shall be gainefull vnto thee, and no way touch thy conscience; let thy minde and thought sit downe to giue sentence, call foorth all thy offences, and begin to say with thy selfe; why hast thou done this, or that?

10 This priuate examining of themselues, would soone make these publike controllers of all others, by plausible pretences of reformation, to looke neerer home, and amend in themselues, where much is amisse. S. *Paul* blamed their course, whose manner was to goe from house to house. *Esau* that

Tit. 1. 13.

lost

loſt the bleſſing, was hunting abroad, but *Iacob* that had the bleſſing, and the inheritance, did keep at home. The iuſt man, ſaith *Salomon*, is the firſt accuſer of himſelf, and *Iudah* ſpake humbly of an offender, when hee ſayd; *She is more righteous then I.* Gen. 17.30 Gene. 38.3.

11 Let theſe men knowe that obedience is better then ſacrifice, and that hee who is wont to giue grace vnto the humble, is alſo ſaid to reſiſt the proud. Be they well aſſured, this ſlight ſtuffe will ſhrink when it comes to the wetting. This counterfeit coine wil proue droſſe, when it ſhall bee put to the great triall. An eaſier matter it is for deuiſers to reprooue others, then to amend them-

ſelues. So it is, that *thoſe who haue a blemiſh in their eye, think the skie to be euer cloudie.* Nothing more common vvith troubleſome diſpoſitions, which haue not knowne the way of peace, then to be contending, ſeldome contented, what cauſe ſo euer there be otherwiſe to bee thankfull vnto God.

12. The Lord by the Prophet *Malachie* ſaith, *I haue bleſſed you:* the vnthankfull people replied, *Wherein haſt thou bleſſed vs?* If all bee not anſwerable vnto ſome mens conceits, all is amiſſe, no bleſſing of God is acknowledged, no thankfulneſſe at all remembred. To let theſe alſo goe with their childiſh proceedings, men are men,

Truth

Truth is *Truth*: little neede haue we, did we bethink our ſelues well, in this caſe to complaine: worſe wee may feare, better to come we doe not hope for: our rather wanting, then inioying, may make poſterity to acknowledge our preſent good, in which caſe the religious and well-diſpoſed may deuoutly ſay, *O Lord eſtabliſh the thing that thou haſt wrought in vs, for thy Temples ſake and Ieruſalem.* Pſal. 15. 28, 29.

13 A third ſort there is, who ſeeing the world diuided into ſo many parts, care in effect for neither; of theſe kind of men, the Apoſtle could not ſpeake but vvith weeping: And ſure what more lamentable, then thoſe

men, who beare the name of Christians, should liue like Pagans and Infidels, and say in their hearts with the foole, *There is no God.* Is not that of the same Prophet found true in these mens manners? *Man that is in honour, may be compared vnto the beasts that perish:* I think surely, saith Saint *Bernard*, If the beasts could speake, they would call godlesse people beasts.

Bernard in Cant.

14 The danger great, the perill imminent, no feare of God, no remembrance of the state present, or that to come: if euer it were needfull, it is now needfull, comparing what men are, with what they should bee, to call this world to a remembrance of it

it ſelfe, that it goe not away in aſleepe of ſinne. *If I am a Father* (ſaith God) *where is my loue? If I am a Maſter, where is my feare?* If there be a Heauen, where is our care in directing our liues for the obtaining the ſame? If there be any thing to do theſe men good, a remembrance of their mortalitie, and applying themſelues to learne to dye, ſhould at leaſt ſomewhat auaile. *Mala.1.6.*

15 The hand-writing once againſt *Baltazar*, cauſed his very heart to ſhake, and his knees to knocke together, *Mene, Mene, Tekel, Peres.* The word *Mene*, God hath numbred thy dayes, *Tekel*, thou art weighed in the ballance. If men take not heed in time, *Dan.5.25.*

it may bee written of euery one whose dayes are in the numbring, and we may feare lest the hand write *Peres* too, which may make all to consider both what they are, and what they shall be.

16 When we see others dead, wee may consider we shall shortly do the like, and take part in the same lot, that they haue done before vs. In the meane season, if death be an enemy as it is (saith the Apostle) then let vs watch it as an enemy, preuent it as an enemy, that so we may be able to endure the assaults thereof when neede requireth, and at the houre of our departure, rather reioyce, then feare.

1. *Cor.* 15. 26.

17 Hereupon this present discourse

diſcourſe of *Learning to Dye*, ſhall firſt lay before thee (good Chriſtian Reader) how neceſſary it is, in the firſt place for euery one to enter into a ſerious remembrance of his end, and the manifold reaſons that ſhould mooue him to this remembrance.

18 Amongſt theſe reaſons, eſpecially the meditation of his eſtate preſent, and the ſundry afflictions incident to the ſame.

19 Correction cauſeth the ſcholler more painefully to apply himſelfe vnto his leſſon: and do not the chaſtiſements in this world cauſe vs the rather to bee more induſtrious in this learning? the meanes that call vs away from ſo good a labour, are

mentioned, and the manner how to auoid theſe meanes.

2o To make an entrance into this ſo ſolemn a ſubiect, I was ſometime ſince occaſioned by the treatable viſitation, and moſt Chriſtian end of that very worſhipfull Knight Sir *Robert Southwell*, whoſe approoued ſeruice in this Common-wealth, and good reputation in his countrey, is well known vnto many: but of whoſe true heart to God-ward, both in the time of his life, and at the houre of his death, my ſelfe can truely relate, before others. If there be (as without doubt there is) a dutie which wee owe vnto the faithfull departed, & a good remembrance to bee had of

thoſe

thoſe happy ſoules; then might I not omit a reuerend mention of him, whoſe portion I truſt aſſuredly is with God.

21 Looke what a mournfull mind during the time of his ſo Chriſtian a viſitation could at times conſider of, and obſerue in priuate, I haue bin ſince by ſpecial motiues drawn on to make that poore labour publike, as a diſcourſe proper vnto the time. For although a conſideration of our departure from this world bee a ſubiect not vnfitting all ages; yet ſeeing wee are fallen into thoſe dayes, wherein many liue, as if they ſhould neuer die, and die, as if with death all were done, & when they

come to depart this world, they are so farre to seeke in a right disposing themselues to God, as if they seldome or neuer entred into any earnest consideration of the same at all.

22 Necessary are those many Treatises which tend to the amendment of life: but because vpon our last conflict dependeth our eternall victory, against the professed enemy of our soules, the well-behauing our selues in this combate, must needs of all other be most necessary. To guide the shippe along the Sea, it is no doubt a good skill, but at the very entrance into the hauen, then to auoide the dangerous rockes, and to cast Anchor in

in a safe road, is the chiefest skill of all. To run the race in good order, is the part of a stout Champion, but so to runne towards the end of his race, that he may obtaine the crown, is the very perfection of all his paines. Then a good life, what more Christian-like? but after that passed, to dye in the faith and feare of God, what more diuine? Wherefore, to order aright the vpshot of our own time, and farewel from this world, what more behoueful, if we respect our selues: but in these occasions to bee also helpefull vnto others, what more charitable, if wee respect the cõmunion of saints, and that common ioy we receiue in the good of all!

23 Wee are charged not to let men liue looſely, and moſt vnchriſtianly to depart this world, to lead their liues and to goe out of their liues without order: what men doe, is one thing, what wee wiſh were done, is another. God knowes, and many can witneſſe, how often, how earneſtly wee call vpon this careleſſe world, to remember that high and weighty buſineſſe of the ſoule men haue in hand. Though there be not in vſe, *Vnguentes eum oleo*, which wee finde rather appropriate to the former times of the Church, and nearreſt vnto the Apoſtles themſelues, yet we ſay with S. *Iames*, *Infirmatur quis induceat Presbyteros*. And to this end

end is our Church-forme ſet downe, *An order for the viſitation of the ſicke*, ſo entituled.

24 We wiſh as heartily as any Chriſtians can, that once the holy exerciſes of faſting and prayers, were more deuoutly put in practice then we ſee, and ſory to ſee they are. Wee reuerence antiquity, wherein without all queſtion, God was more carefully vvorſhipped, memorable deedes of deuotion and hoſpitalitie, to his glory, more cheerefully performed: what is conſonant to faith & good manners, we allow and commend, euen in thoſe, who ſeeme other in the opinion of many, ſo farre different from vs, and we heartily wiſh that men might ſee our good works,

works, *And so glorifie our Father which is in heauen.*

25 It is said of *Aristides*, who perceiuing the open scandal likely to arise, by reason of the contention sprung vp betwixt him and *Themistocles*, to haue besought *Themistocles*, mildly after this manner: Sir, we both are no meane men in this commonwealth, our dissention will proue no small offence vnto many; good *Themistocles*, let vs bee at one, and if wee will needs striue, let vs striue who shall excell the other in vertue and loue.

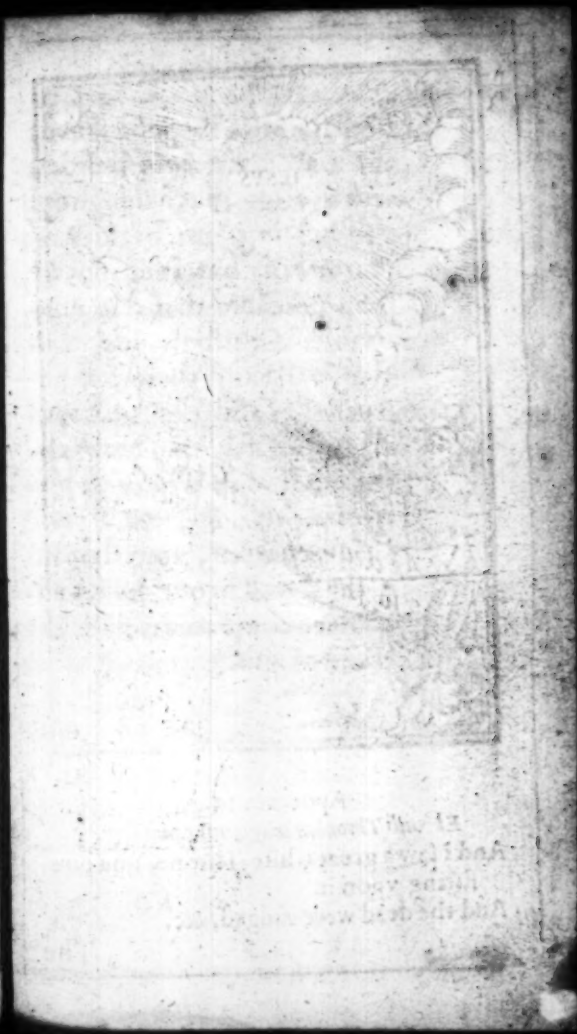
The Elements, though in quality diuers; yet doe they all accord for the constitution of the body natural: what should Christians but accord

cord for the conſeruation of the Church (that they be not a ſhame to Iſrael) vvhich Church is a body myſtical? We are all ſheep of that fold, whereof Chriſt is the Shepheard: wee are all ſtones of that building, whereof hee was the Corner: wee are all branches of that Vine, whereof hee was the ſtocke: Wee haue but one God for our father that created vs all, one Chriſt Ieſus our Sauiour, that redeemed vs all, one Holy Ghoſt to our Sanctifier, that doth adorne vs all. Wee are but Pilgrims and Strangers, and wee ſhall one day find, that a peaceable Chriſtian life, with a good departure from this world (whereof I ſhall ſpeak towards the end)

ſhall

ſhall ſtand vs more in ſteade then all the world beſides, when after much iangling, and beating our braines in matters of contradiction, we ſhall perceiue that this charitable Chriſtian life was worth all: and therefore beſeech we God, the Author of all good gifts, that *mercy and truth may meet together, that righteouſneſſe and peace may kiſſe each other*, and that his glory dwell in our Land, vntill wee come to dwell in the Land of glory.

Et



Apoc. 20. 11.

Et vidi Thronum magnum, candidum.

And I saw a great white Throne, and one fitting vpon it.

And the dead were iudged, &c.

The

The Contents of the *Chapters.*

I.

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V.

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XIIII.

How, when ſickneſſe more and more increaſeth, the ſicke party may bee mooued to conſtancy and perſeuerance.

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XVIII.

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XX. In

XX.

In what manner the ſicke ſhould bee directed by thoſe, to whom this weighty buſineſſe doth appertaine.

XXI.

The manner of commending the ſicke into the hands of GOD, at the houre of death.

XXII.

A Conſolation to all thoſe who lament and mourne for the departure of others.

XXIII.

That they which undertake any dangerous attempt, either by Sea or Land, ſhould before-hand make themſelues ready for God.

XXIIII.

A briefe direction for ſuch as are ſuddenly called to depart the world.

XXV.

An Admonition for thoſe, who at any time finde themſelues troubled with euill motions to commit fearefull and heynous attempts vpon themſelues.

XXVI.

A conſolatory admonition for thoſe who are

are often ouer-much grieued at the crosses of this world.

XXVII.

An Admonition to all, while they haue time, speedily to apply themselues to this lesson of learning to Dye.

XXVIII.

The great folly of men in neglecting this opportunity, or time offered to learne to Dye.

XXIX.

Therein is shewed, that amongst other reasons, this learning to Dye, may iustly moue vs to leade a Christian life, in holy conuersation and godlinesse.

XXX.

Wherein is shewed in the last place, that a consideration of Christ his second cõming to Iudgement, ought to moue euery one to liue religiously, and to apply himselfe to this lesson of Learning to Dye.

So

Iob 17.1.

Solum mihi supereſt Sepulchrum.
The graue is ready for me.

Disce Mori.

LEARNE TO DYE.

CHAP. I.

An Exhortation moouing euery man to apply himselfe to this lesson of learning to Dye.

TRue it is, that our abode heere in this world, is an Ordinance established of God, and may also in this respect be acceptable to man. To procure the continuance of life, by meanes ordained, is allowable: To auoyde things hurtfull to the preseruation

Eccl. 38.7 thereof, is behouefull. Wilfully to hinder our own health is not onely against the course of nature, but a way to tempt the very God of Nature. To wish either to be gone sooner, or to stay lõger in this earthly station, when it shall seeme good vnto him, by whose appointment wee all stand, is a part (saith one) of great ingratitude.

2. The time therefore allotted vs to walk in, we may accept, vntill God call vs away, Luk. 2.72. with thankfull hearts: vsing that space to serue him in holinesse and righteousnesse. To desire with the Prophet, that Psal. 7.16. God, who hath taught vs from our youth vp, would not leaue vs in age, when we are gray-headed, vntill we haue shewed his power vnto them vvho are yet to come. Esa. 38.4. With Ezechias, if it so please God, to do him yet a little more seruice in the world: with S. Paul, to be content to stay our dissolu-

diſſolution, to be helpefull to others: in which reſpect wee may accept of, and wiſh (ſo it ſtand with the good pleaſure of God) yet ſome farther continuance of our ſelues and others.

3. The true Iſraelites, in deſiring ſo heartily the life and preſeruation of Dauid their King, becauſe when he ſhould be taken from them, the light of Iſrael would bee quenched, and many a good Iſraelite ſhould (as Iacob ſaith) bring his gray haires with ſorrow vnto the graue, did herein ſhew no leſſe dutifull then godly affection. 2. Sam. 21. 18. Gen. 42. 38.

Notwithſtanding, ſeeing that man hath heere oncly a courſe to finiſh, which being finiſhed, hee muſt away, ſeeing that life is, ὀφείλημα θανάτῳ, a debt to death, who hath abſolute authority ouer all, then as the Prophet Daniel ſaid, Heare acceptable counſell. May heare, O man! counſell by the wiſeſt Dan. 4. 24.

amongst men from the God of
Eccl. 12. 1. Heauen, Remember thy Creator
in the dayes of thy youth, or at
least, before the dayes come,
wherein thou shalt say: I haue
no pleasure in them, that is, thy
approching end. It is sufficient,
1. Pet. 4. 3. saieth Saint Peter, That wee
haue spent the time past after the
lusts of the Gentiles. Time past,
that is gone, and cannot be re-
called. Now therefore, for Gods
sake, be carefull for the time to
come. That we are not borne
Angels wee see, and experience
doth shew vnto vs, we are all mortall:
like the flowre, wee haue a
time of growing, and a time of
withering away againe, and
blessed is hee that considereth
these things: Liue well and dye
well. If wee take heed in time,
we may Liue: and not Dye, wee
cannot. Neither are wee to re-
gard how long wee liue, but
how well we liue.

4 To take then a Religious
remembrance of our end, as a
potion

potion next the heart in this miserable world, that begins apace to wexe sickly in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian pietie, will with God his help, be a warme and special preseruatiue to the soule. To Learne to Dye, is a lesson worthy our best and best disposed attention, beeing a speciall preseruatiue vnto a happy end, wherein consisteth the wel-fare of all our being.

5 Dauid, who was for his learning a Prophet, for his acceptation, saith ℣ Scripture, A man after Gods owne heart, was then very studious in this learning, when after watching and fasting, hee besought God hee might be instructed, concerning the number of his daies, and the time he had yet to liue: Like the carefull Scholler ℣ breaks his sleepe, forsakes his meate, is often in meditation, when hee labours and beates vpon

1. Sam. 13. 14.

Psal. 39. 5.

some serious subiect.

6 Now therefore (for this μαθησις) of all lessons or learnings, then a Lesson of Learning to Dy, what more weighty, what more diuine? Where is the Scribe, where is the Disputer? what is it to haue the force of Demosthenes, the perswasiue art of Tully so great an Orator? What is it by Arithmeticall account, to diuide fractions, and, with the man of God, neuer to thinke of numbring the time we haue yet to liue? what is it by Geometricall practise to take the longitude of the most spacious prospects, and not to measure that which the Prophet calleth only a span long? what is it to set the Diapason in a Musicall concent, and for want of good gouernment to leade a life all out of Tune? What is it with the Astronomer, to obserue the motion of the heauens, and to haue his heare buried in the earth?

1. Cor. 1. 30.

earth? With the Naturalist, to search out the cause of many effects, and let passe the consideration of his owne frailtie? With the Historian, to know what others haue done, and to neglect the true knowledge of himselfe? With the Lawyer, to prescribe many Lawes in particular, and not to remember the common Lawe of Nature, that all must Dye, which is a Law general? In a word, what is it for the deepest worldlings to bee able by reaching policie, to compasse plottes of high enterprise (as Doctors in that facultie) and dye (God knowes) like simple men? Surely all is nothing worth. For without this, all their policy is misery, and their knowledge ignorance. If thou art wise, bee wise then vnto thine owne soule.

As the rich man (saith Fulgentius) spoken of in the 16. of Luke, was poore in al his pomp,

Ful. Epist. ad Gal.

and mourning in all his mirth: so are those who Liue, and neuer Learne to Dye: ignorant is all their knowledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to be catechized in this learning, wherein, either as Babes they haue not receiued the first rudiments, or as very trewants, haue a little by rote, and so soone forget all.

7 Well, the perfection of our knowledge is to knowe God, and our selues: our selues wee best know, when we acknowledge our mortall being. As men we die naturally, as Christians wee dye religiously. In the Schoole of Christ, first by mortifying the old man, wee endeuour to dye to the world, and then by a vertuous disposing of our selues, for the day of our departure, wee learne to dye in the world. By our dying to the world, Christ is sayd to come and liue in vs, and by our

our dying in the world, wee are sayde to goe to liue with Christ. Gala. 2. 20.

Now therefore seeing to dye is so necessary, and to dye well is so Christian-like; let euery one apply himselfe soberly to this learning, as the greatest part of true wisedome. Phil. 1. 23.

8 How many in the world be there that think themselues wise, in beating their braines about friuolous matters (it is a common disease) some beeing more busie to know where Hell is, saith S. Chrysostome, then how to auoid the paines thereof: other pleasing themselues in pelting and needlesse questions, to seeme singular amongst men: when they come to depart this world, then they perceiue they haue spun a faire thread, and wearyed themselues in vaine: then they consider how they should rather haue applied themselues as they ought. *Chrysost. in Hom. 31.*

9 Wherefore to grow more

and more out of loue and liking with these transitory delights, to breake off by little and little from this wearisome world to hie home-ward, disposing himselfe for the day of his departure, is a course most beseeming euery wise Christian. Let the vaine-glorious (who with the Camelion liue by the ayre, and therefore is sayd to be euer found gaping) let them, who haue with the Moone, but a borrowed light in the world, not light in themselues (and therefore are still waxing and waning:) let them, I say, follow shewes, and shadowes, all which shall perish in the twinkling of an eye: but let the wise Christian man Learne to dye the death of the righteous, that so hee may liue ioyfully, here and hereafter.

Psal. 116. 15.

10 That which foolish men are willing to doe in the end, wise men doe in the beginning. Wisedome it is with Noah to build

Gen. 6. 14.

build an Arke, while the season is calme: with Ioseph to lay vp store in the dayes of plenty: & while the weather is faire, to bethink our selues of a tempest: In a word, when opportunity doth serue, to follow a thriuing husbandry, sowing the seed of godly actions in the fielde of a repentant heart, that so at the Autumne, or end of our age, we may reape the fruites of euerlasting comfort. Gen. 41. 38

Wee are for the most part euen out of the world, before we euer consider our condition in the same: and we then begin to direct our course aright, when the time is come rather to make an end. Would to God we would remember that worthy saying of one when hee was now drawing towards the period of his time, *quando inuenis, curaui bene viuere; quando senex, bene mori*, when I was a young man, my care was how to liue well: since age came on, my care hath *Senec. Epist. 62.*

hath been how to dye wel. And of another, who brake out in these words: *Nihil suauius in hac vita, quam vt quietus fiat exitus ex eadem:* In this life now nothing more sweet vnto me, thē to prepare for a peaceable passage frō the same. With Martha, we are cumbred about many things: Mary that sate musing, chose the good part: *Vnum necessarium,* One thing is necessarie: Learn, ô learne to Dye.

August. de Mat. Mon.

18 The enemy that is often looked for doth least hurt, when he makes his assault. If this Basiliske, Death, first see vs, before we see it, there is some danger: but if wee first descry the Basiliske, then the Serpent dyeth, wee neede not to feare. The tempest, that is before expected, doth lesse annoy, when the storme shall arise.

Hee that leaueth the world, before the world leaues him, thinketh of the day of his dissolution:

solution: as the Sick man harkning to the Clocke, shall giue Death the hand, like a welcom Messenger, and with Simeon, pray to depart in peace. Yet the weather is faire, wee may frame an Arke to saue vs from the floud: yet Ionas cals in the streets of Niniuie: yet wisedom cryeth to all that passe by, *Vsquequo?* O how long will you loue vanitie? Yet the Angels are at the gates of Sodome: yet the prophet wooes, O Iuda, how shall I intreat thee? yet the Apostle beseecheth for Christs sake that wee would bee reconciled vnto God.

Luke 2. 29

Gene. 7. 5. Ion. 3. 4.

Prou. 1. 21.

Hos. 6. 4 2. cor. 5. 20

To conclude, yet the Bridegroome tarries and stayes the Virgins leisure, to haue them enter with him vnto the mariage solemnity. Lord, that they would make speede and cast off many meere vanities, seeing the ioyes of Heauen tarry for them. The pleasures of this world, are pleasures in shew:

Mat. 25. 7

shew: but the pleasures that Christ hath layd vp for them that are his, are pleasures indeed.

God Almighty encrease in our hearts a desire of this learning, that so wee may liue in his feare, and dye in his loue, to liue for euer.

CHAP. II.

The Causes, why men so seldome enter into a serious remembrance of their end.

CAn wee sufficiently wonder, that the Regenerate man, whō God hath made by grace, a cōtemplative creature, and by glory equalled vnto the state of Angels, should be so delighted in the affaires of this vncomfortable world, so enchanted with the Harlot-like allurements of sin, so carried away from himself, by the sway

sway of sensual security, as vtterly to cast away all remembrance of his end, & to become worse then an Idoll of Canaan, which had eyes and saw not; that is, to haue a Reasonable soule, and vnderstand not?

To induce the sonnes of men lightly, and loosely to passe ouer a religious remembrance of this their end, is the sleight of him, whose busines was, and is, at, and since the fall of Adam to slay soules, *Nequaquam morientini*; Tush, saith he, you shall not dye at all: As if hee would haue the remembrance of death but a melancholy conceit: and lest it should make in mans heart too deepe an impression of the feare of God, he will haue the forbidden tree to delight the eye, faire words to please the eare, and driue all away: *Critis vt Dij*. Why? saith he, You shal be as Gods: when his drift was to haue had them Diuels. Genc. 3.4.

By

3 By this wee see, whose practice it is to make the world runne at randome as it doth, and so many graceleſſe Libertines, by a careleſſe courſe to paſſe ouer their dayes in vanity, their yeares in folly, ſo long, vntill they be taken by the euill day, when they thinke not of it, as birds in the ſnare, or fiſhes in the net, ſaith the Wiſe-man, and ſo become vtterly vndone for euer.

Eccl.9.12

4 To muſe of our End, is none of our thoughts, aſke our owne hearts and they will tell vs; all this is true. To heare Saint Paul ſpeak of iudgement to come, is too chilling a doctrine for our delightfull diſpoſitions, and makes vs cold at the heart, wee cannot abide to ſtay vpon ſuch auſterity: with Felix we are not at leiſure, for this iarring muſick which ſounds not aright in the conſort of our worldly pleaſures, and therefore will heare it another

Act.24.26.

ther time, haply not at all. By all which it is probable, that if any Physician would take vpon him to make men liue euer in this World, what a multitude of Patients should he haue?

To thinke of Death, it is *Acheldama*, a field of bloud: but to let the time slide wastfully, and our sinnes increase dangerously, to promise vnto our selues many dayes, to heare *Placentia*, and to be told of Peace, Peace, though suddaine destruction be neuer so neere, is our pleasing ditty, vntill the soule be rockt a sleepe in sinne, and sleepe as Sisera, (which GOD forbid) hee slept, but neuer waked againe. 1. Thes. 5. 3 Iere. 8. 11. Iud. 4. 21 Iere. 5. 31

¶ Mercifull Lord, what will becom of this at the last? If nothing else, yet the daily instances of death before vs doe euidently shew, what shall in like maner shortly betide our selues The enterlude is the same, we are

are but new Actors vpon the stage of this world. The carelesse Libertine plaies the foole: All are actors of seuerall parts: they which are gone, haue plaid their parts, and we which remaine, are yet acting ours: only our Epilogue is yet for to end. Our ancestors gaue place to vs, and so must we to a succeeding posterity, that shall remaine when we are gone: there is no remedy, it cannot bee auoided.

6 It is a maruell aboue maruels, that in a battell where so many before our eyes goe to the ground, our remisse hearts can take no warning to enter into some remembrance of our state. The neighbors fire cannot but giue warning of approching flames. *Mihi heri, tibi hodie:* Yesterday to mee, to day to thee, saith the Wise-man: whose turne is next, God only knowes, who knowes all. Hee that once thought but to begin

Eccl. 38. 23

Luk. 12. 10.

beginne to take his ease, was faine that very night, whether he would or no, to make his end.

7 If nothing else, yet so many, so apparent presidents should moove us to shake off this strange forgetfulnesse, unlesse that complaint of Cyprian be also verified, *Nolumus agnoscere, quod ignorare non possumus*: We will not know that which wee cannot but know. Good Lord, into what a dangerous lethargy of the soule are wee fallen, when so many sad spectacles before our eyes, which are so often sounding in our bullest eares, can nothing moove or at least so little, as sodainly all is gon? Our mouing is with Agrippa, *in modico tantum*; but onely somewhat, which by and by is forgot and gone, and so wee thinke of our end by some running fits, and no more ado. Our consultations are *Volumus & Nolumus*, we will and we will not: and so with the sluggard nothing

Cypr. de vanit. ido.

nothing is done.

What long discourse haue wee in our greatest meetings, but dead men are partly, if not chiefly the subiect of the same? How often heare wee the solemne knell, when our selues can say, Well, some body is gone. Doe we not passe by the graues of many, who for age and strength might haue rather seene vs leade the way? and yet for all this, we dreame, as if there were no death at al.

9 Goe to, saith Salomon to the slothfull, sleepe on, necessitie will come vpon thee like an armed man. Let fooles, as they do, but make a sport of sin, and say with the olde Epicures, ὁ θανατος οὐδεν πρὸς ἡμας, why what haue wee to doe with death? They shall one day find that death will haue to doe with them, when he shall strip them into a shrouding sheete, bind them hand and foote, and make their last bed to bee the hard

B. Ren. in Ter. de Anima.

hard & ſtony graue. Of which ſort of men, that moane of Moſes may iuſtly be vnderſtood. O that this people were wiſe, and would remember the later things. That they would call to mind, The dayes will come, and God knoweth how ſoone too, When the keepers of the houſe ſhall tremble, which are the hands, when the ſtrong men ſhall bowe themſelues, to wit, the legges, when they ſhall wexe darke that looke out of the windowes, that is to ſay, the eyes, whē the eares of daughters of Muſicke ſhall bee abaſed, when the Graſhoppers or bended ſhoulders ſhall be a burden, when the wheele ſhall bee broken at the ceſterne, that is, the heart, whence the head draweth the powers of life; in a word, when duſt ſhall turne to duſt againe, the ioynts ſtiffned, the ſenſes benummed, the countenance pale, the bloud cold, the eyes cloſed, the browes hardned, the whole bodie all in faint

Deut.32. 29.

Eccl.12. 3,4.

faint sweat wearied. In which words, Salomon exhorteth the young man to remember his Creator in the dayes of his youth, & withal bids him looke vpon an old man, and there see a spectacle of infirmitie indeed.

Iere. 22. 29. O earth, earth, earth, saith the Prophet: heere, the first earth may shew whence we were, the second, what we are; the third, what we shall be: and sure wee cannot looke vpon the earth, but mee thinkes, wee should thinke of our graues.

Gene. 3. 21. TO Almighty God clothed our first Parents with the skins of dead beasts, that then when they sawe what was about them; they might remember, by reason of sinne, what should become of them: when Christ shewed, at his transfiguration vpon the Mount, Peter and Iames a part of his glory, he shewed them withall, Moses and Elias, two dead men, or departed from men, which might

Mat. 17. 3.

be

bee withall, a remembrance of their mortalitie. When the Prophet *David* spake of mans vncertaine condition, and certaine end in the 49. Psalme, because it is so long before the most glorious amongst men in the eye of the world, will remember themselues to be but men. First he speaketh vnto al, Heare, all ye people: And lest any should thinke themselues exempted, then vnto all of all estates, High and low, Rich and poore, one with another: and because hee would haue it knowne to be a matter of importance indeed, hee saith: My mouth shall speake of wisedome, my heart shall muse of vnderstanding: vttering the selfe-same twise ouer, as if wee might wonder what the Prophet had to say, which is indeed his own wondering; Seeing that Wisemen dye as well as fooles; that death gnaweth vpon them; that their beauty shall consume in the Sepulchre;

Psal. 49. 1, 2, 3, 4, 5.

Sepulchre; that they shall carrie nothing away with them; that all their pomp shal leaue them, when they goe and follow the generation of their fathers: yet for all this, they thinke that they shall continue for euer, and their dwelling places endure from one generation to another, calling their Lands after their owne Names. This is their foolishnesse, saith he. And surely, as in many other things the wisedome of man is foolishnesse with God, so it is in this. Two Ships meet in the Sea, those in either of them thinke that the other goes, but they in their owne Shippe thinke they stand still: so is it with men, they suppose onely others to come towards their end, but not themselues. The people of the Iewes had their burying places without the Citie, but Christians haue them in, and neere their Churches, as if in their Deuotions there ought

1. Cor. 11. they to thinke both of Christ

and

and their owne death.

11 Ioseph of Arimathea, a rich mã, (as we read in the Gospel) had a Sepulchre in his Garden: surely, in places where we take felicity, we should not but haue a mention by some good thought or other, of our most all being: In all other affaires we are often vigilant, but in this which is the chiefest of all, so remisse, as if it were but a game: It is not so, the matter is weighty. Ioh. 19.31

Therefore if we would watch Death, which in times of our greatest delights most watcheth vs, and often taketh vs too, then would we not liue as wee liue, and sinne as we sinne, but giue a thousand dalliances, a bill of diuorce, as if for their baggage dealing, wee should haue no more to doe with them: then would wee spend the time which wee were wont to passe ouer in fruitlesse pastimes, in good and godly actions rather,

which are wont to follow men alive and dead.

But so long as we liue without consideration, and spend our dayes, as if we had an estate of Fee-simple, or Patent at large to continue as wee list, we commit sinne, as easily as Beasts drinke water, without remorse, without feare.

12 One of the greatest euils in the life of man, is a careles neglect of Gods worship: One of the greatest causes of this neglect, is the forgetfulnesse of his end. Therefore (saith Gregory) are so many cast off all care of Christian pietie, because they neuer care at all to minde their present condition, which is a condition subiect vnto vanity.

Greg. Mor.

When the Prophet Ieremy would shew the state of Ierusalem, to haue become altogether irreligious, without mentioning many causes, he expresseth the maine cause in briefe, as thus, *Non est recordata finis*

Lam. 1. 9.

She

Shee remembred not her end. So, by this wee see, Sathan hath no more dangerous deuice to draw men from God, like Absolon, who stole away the hearts of the people, when they were going downe to doe homage to Dauid their King, then by stealing from their hearts a remembrance of their end. 1. Sam. 15.

13 The Panther, as it is written of him, knowing how beasts flie from him, by reason of his vgly head, which frayes them, thrusts onely his head in some secret corner, whilest they gazing on his goodly spotted hide nothing suspecting their approching end, sodainly he breaketh out, and preyeth vpon them: So this foule-headed Panther Sathan, perceiuing well how much delight men take in worldly pleasures, hideth his deformed head, setting out his fine coloured skin, that is, the glory and vanity of pleasant, but dangerous delights,

whilst, in the meane time, they neglecting their enemy, their end, he sodainly seeketh to entrap and deuoure them.

Wherefore men had neede be prepared and vigilant in this respect, that they may be euer prouided against his so subtill deceits, and Remember their end, before it end them, that is, before it be said, as vnto Ahaziah, Thou shalt not come downe from the bed, vnto the which thou art gone vp: And that which is chiefest of all; before the soule by a consumption of sinne pine to death.

2. Reg. 1. 4

14 Blessed Lord, who, were hee not careless in the superlatiue degree, would not sometimes retire himselfe from this cumbersome world, and remember that which almost hee cannot forget, That hee must needes dye! Why did God leaue (saith S. Austin) the last day of our life vnknowne to vs? Was it not because euery day should bee prepa-

Aug. Epist. ad Diosc.

prepared of vs? which preparing wee may not neglect, vpon paine and perill of losse forever. Wherefore let them take heed in time, who passe ouer their dayes Pharao like, Atheist like, saying: Who is the Lord? when he should haue said, Who is Pharao? euen a miserable creature. Exod. 5. 2.

Wee haue sinned, say careless men, and what euil is hapned vnto vs? iniquitie lies vnto it selfe, and deceiues sinners. God is not mocked: be they well assured, that death, like a sergeant, sent from aboue vpon an action of debt, at the suit of Nature her selfe, will sooner or later attach and arrest them all, and make them answere this high contempt, where God himselfe is a party, at the Court of Heauen. Eccl. 5. 4.

Let them know, that all must yeelde, bee they as strong as Samson, as glorious as Herod, as mighty as Alexander, this Tyrant time will sweepe them

al away: Moſes vpon the mount
Deu.32.49 Abarim, Aaron vpon the mount
Nū.20,23. Hor, Methuſalath after ſo many
yeeres. The holieſt, the healthieſt, where, or when, wee
know not; al muſt downe when
death commeth, which death is
Gen.5.27. like the Serpent Regulus, no
charming can charme him. We
daily ſee it, and will not ſticke
ſometimes our ſelues to ſay as
much. If any happen to mention that Prouerbe, wherein ſome affirme, *Hominem eſſe ἐφήμερον*, that man is a continuer for a day, or onely goeth forth to his labour vntil the euening, as the Prophet ſpeaketh, Wee make it a ſpeech of courſe and cuſtome, We are all mortall: tis true, but ſurely this wee ſpeake, *Magis vſu, quam ſenſu*, More of cuſtome then feeling: for in very deed wee remember nothing leſſe, as if it were only ſome arbitrable matter, or diſcourſitiue, and ſo we bring our yeeres to an end, as it were a tale

that

that is sold.

15 Of all other, wee cannot sufficiently marualle, that old men, who for any long abode here, haue not, *quod sperent quidem*, that which they may so much as hope for, when as now drooping nature putteth them in minde, that their continuance is not long, when bended back makes them looke down, whether they will or no, and bids them think of their hearse, or graue: to see these either addicted to the vnsatiable desire of gaine, or giuen vnto the lightest behauiour of youth, shewes them to bee farre from this religious remembrance of their end. *Si iuuenis luxuriat*, saith one, *peccat, si senex, insanit*. Sophocles, a Heathen Man, would blush for shame, to see the vnseemely matches and Marriages of our time, wherein Age and Youth are yoked together: a thing so contrary in nature, so vnseemly in rea-

son, as nothing more, and the inexcusable folly of age, to be so farre from a consideration of that which is seemely, both before God and man. Tully could say long agoe of ciuill gouernment amongst men: *Aptissima arma senum exercitationes virtutum.* Old mens Weapons, what should they else bee, but exercises of vertue? In Christianity more fitter were it a great deale for them to bee at their deuotions, then to do often as they doe. Isaak thought it time at these dayes to commune of blessing and of his end: My sonne, let me blesse thee, I am old, and know not the day of my departure.

Cicer. de Senec.

Gen. 27. 2.

2. Sam. 19. In the second of Samuel, and nineteenth verse, Dauid maketh offer to an old aged man Barzillai; that hee should goe with him, and be in his Court, at Ierusalem, in effect, liue delightfully; but Barzillai on the other side, maketh a contrarie

request

request to Dauid, that he might returne to Gilead, and die in his owne Country, and bee buried in the graues of his Ancestors: as for any pleasure that hee could take, hee said, his time was gone, his sense of tasting was decaied, for sweete musick he did not affect, whose time of hearing was now past: if hee could for that little space which remained, doe any good exemplarily, it was as much as hee required. In this they doe as much labour in effect and more, that sit at the sterne & gouerne, as those that toyle and tosse otherwise. But to moue age to this consideration of their departure hence, the very beholding of others, that goe before them, is in all reason sufficient.

It is sayd of *Paulus Simplex*, an holy Man, who tooke his name of his manners, flying the occasion of enticements offered, trembling in body, but constant in minde, by deuotion

he grew into great familiarity with Christ, so as vpon consideration of humane frailty, he wholly addicted himselfe to the actions of pietie, vntill his dying day. Now the olde man seeing so many goe before, euer fixed his ey vpō his end. In like sort, men well disposed, as they draw neerer and neerer vnto their end, are, or ought to bee more deuout euery day then other, like those who digging in the Mine, are most busie, when they come neer where the treasure lyeth, and doe as the naturall motion, which is more forceable, as it comes neerer and neerer to the center.

16 When the third Gouernor ouer fifty, of whom mention is made in ȳ second Book of Kings, saw but his two fellow Captaines ouer fifty, deuoured before him, it went so neere his heart, that hee went vp, fell downe, and besought the man of God, that his life might be pre-

2.Reg.1.13

precious in his sight. How many fifties in late yeeres of mortality and war, haue we seene or heard, to haue bin deuoured by death? How many of our fellow Souldiers in this spirituall conflict, in which wee all fight, haue wee seene die in the field? How many of our dearest friends haue taken their leaue, and gone before? and yet for all this, there is no comming to make humble supplication (I say not, to the man of God, but) to God himselfe, that our liues and deaths may be precious in his sight; as is, saith Dauid, The death of his Saints. Psal. 116. 15.

The Publicanes, but hearing the Axe to be laid to the roote of the tree, and that euery tree which did not bring forth good fruit, should bee hewne downe and cast into the fire, it made them come to Iohn the Baptist with their *Quid faciemus?* O what shall wee doe to auoide these things? Luke 3.

The men of Ni-

niuch hearing but once of their imminent end, it wrought such and so great remorse in them, as they al out of hand fasted, put on sackcloth, and sorrowed for their sinnes. When we descry things a farre off, we doe not so well discerne them, whether they are so; and so: After the same maner, when we think of our end, euen a farre off, we do not consider what we are, how mortall, but we are forgetfull: as Nebuchadnezzar, I saw (said he) a vision, but it is gone.

Ionas 3.8.

Dan. 2.5.

17 Often hath God knocked at the doore of our hearts, to aduertise vs of our mortalitie. For who is there that hath not somtime experience in himself, by feeling the infirmity of his declining nature, by auoiding the perils of apparant danger, besides the sundry warnings to this effect, whither he must? and here we may all wonder at the mercy and patience of God, who by these motiues doth admonish

monish vs of our approching end. But yet for all this, how little humbling of our selues is there before him, whose dominion reacheth vnto the ends of the earth, whose power is aboue all powers, from generation to generation, world without end, who bringeth to the graue, and raiseth vp againe? 1. Sam. 2. 6

18 What a dangerous course is it, neuer to awake Christ, though the ship leake, & be often in perill of drowning? neuer to thinke on God, vntill we stand in neede of him? neuer begin to liue, vntill we are ready to die? neuer to call to minde that time of times, vntill wee heare the Trumpet sounding? vntill we see the Graues opening, the earth flaming, the Heauens melting, the Iudgement hastening, the Iudge with all his Angels cõming in the clouds, to denounce the last doome vpon all flesh, which will be vnto some Woe, woe, when they shall 1. Thes. 4. 16. Ion. 5. 25. 2. Pet. 3. 10 Mat. 16. 27 Mat. 16. 27 Mat. 2. 41. Apo. 6. 16.

shall cry vnto the Mountaines to couer them, and for shame of their sinnes hide themselues, if it were possible, in hell fire. If wee haue any feare, this should mooue feare: if any remembrance, this should cause a carefull remembrance of our end. O consider, saith the Prophet, you that forget God, left he take you away, and there bee none to deliuer you. Saluation is a matter of great earnest.

Psal.50.22

19 Our Sauiour Christ by those Parables of the Wise Virgins, & watchfull seruants, what else doth hee teach his Disciples, and vs all, but in so weighty a cause to be carefull indeed? We haue as much neede as any that euer liued vnder the cope of Heauen, considering these sinfull dayes.

Mat. 25.3
Luke.2.37

When God said, The wickednes of men is great vpon earth, it was time for Noah to prepare for an Ark to saue himself. When once the cry of Sodome was ascended

Gen.6.5.

Gen.19.14

cended to Heauen, it was time for Lot to thinke of his departure vnto the Hill Countries. As in the sicke man, so in this world: After many strong fits when it begins to trifle idlely with euery fancy, we may partly gather by these sickly signes, which way it is drawing, and say, God of Heauen helpe that world, for it is a weake world indeede.

20 These bee no dayes to liue securely in: but rather time, and high time is it for euery one to amend one, that God may haue mercie vpon vs all. Haue wee not example by them that sleepe vntill the Bridegroomes comming, that euery knocke will not bee sufficient warrant to enter? By him that wept for a blessing, when it was too late, that euery sigh wil not be a satisfaction for our sinnes? Tis most sure, and wee had need looke to it in time: Where the tree falleth, there it lieth. And as

Mat.25.13

Gen.27.38

Eccl.11.3.

as the last day (saith S. Austin) of our life leaueth vs: so shall the day of Doome finde vs. To let all alone vntil it be too late, was their folly, who long since were drowned in the flood. To cast onely for wealth and ease, was his worldly wisdome, that made a sodaine farewell from both: when that night his soule was taken from him, taken from him, and so not yeelded of him. To defer all vnto the last push, neuer entring into a Religious remembrance of our end, is an effect of that ill spirit, called Sensuall security, which kinde of Spirit is not cast out, but by Fasting and Prayer.

Gen.7.21

CHAP. III.

How behouefull it is for euery Christian man, soberly to meditate of his end.

In the whole Tenure of a Christian life, no part more Heauenly, then that wee spend in Religious Meditation: for

for this Religious Meditation, no subiect more neerely concerneth the state of man, then often to beate vpon a remembrance of his end, wherein consisteth the centre of all his desires, the harvest of all his labours, his sure and most happy repose for euer.

How behouefull then is it for euery one to sequester himselfe sometimes from incumbrances of the world, *Vacare Deo*, to bee at leisure for God, and to call his best thoughts to counsell to this busines of his soule: the manifold effects of so good a practice will easily shew and approue as much. For, who is ther that with Ezechias wil not fall to set his household, his life, his soule and all in order, when once that of the Prophet moues his very heart: Ezechias, *moriere*, Ezechias, now God bee mercifull vnto thee, thou art no longer a man of this world, dispatch to be gone, thou must Esa. 38. 1.

must shortly die: O man, set thy house in order. There is, *Domus conscientiæ*, a house of thy conscience: *Domus corporis*, a house of thy body: *Domus familiæ*, a house of thy family: *Domus æternitatis*, a house of eternity: All these must bee set in order: The house of thy conscience by good life, wherein thou mayest liue quietly according to that, *Reuertere anima in requiem*, turne vnto thy rest, O my soule. The house of thy body, by keeping it pure, according to that of the Apostle, This is the will of God, euen your holinesse. The house of thy family, by well gouerning it, & disposing these temporall blessings at the last, according to this of the Prophet Esay, *Dispone domui tuæ*, set thy house in order. The house of eternity, by mercifulnesse vnto the poore, according to that of our Sauiour, *Luke* 16.9. Make you friends of the riches of iniquity, that when you shall want, they re-

receiue you into euerlasting habitations. Who is there that will not sit downe, and cast ouer his Bils of account, before hee run too farre in Arrerages, that thinkes thoroughly he shall (before long be) heare his Masters voice to warn him out of office, *Iam non poteris villicare*, Thou shall be no longer Steward? Luk. 16, 2.

2 In a generality, how this or the like remembrance causeth a carefull direction of all our life, when any temptation doth come, that of the wiseman doth briefly expresse: My sonne, remember thy end in whatsoeuer thou shalt take in hand, and thou shalt neuer doe amisse. Eccl. 1, 40.

3 This remembrance, if it did sinke into the heart, whereas often like a piece of muske, it soundeth in the eare, then would it worke better effects in the world, then commonly it is wont. If couetous men, who seeme possessed with a spirit of hauing, who like Moales and Ants

Ants are alwaies turning in ꝯ earth. If the proud, who like Giants with contempt disdain the meaner of the world, who are made of the same mold as wel as they are, did deeply consider that of the Heathen, *Mors sceptra ligonibus æquat*, that death equals all, and that one of these dayes they shall become a clod of earth, when the same Death like a straight searcher will see that they carry away nothing with them, when they must strike saile, when those lofty lookes shall bee laid full low, and all their glory be eclipsed: some good thought to this effect, would make thē keep within compasse, and say with Naaman the Syrian, God be mercifull vnto vs in this one thing, that we thinke not oftner of our end.

1.Reg.5.18

4 Would any Ammon commit that freely in the sight of God, which he shameth to commit in the sight of the meanest of all Gods creatures? Would any

2.Sam.13.19.
1.Reg.33.9

any Ahab oppreſſe and wrong poore Naboths, if hee did himſelfe remember, he were but a ſoiourner, as were his forefathers, that ſhortly he muſt become wormes meate: and that after an euill courſe, he muſt then goe to anſwere for all, when the heart ſhall feele, for wrong offered, many a cold pull, and the ſinne of oppreſſion lie vpon the ſoule as heauy as lead?

Some there are (ſaith Iob) that remoue the Land marks, that lead away the Aſſe of the fatherles, that make the poore turne out of the way: many are ſo far from doing good, as not to harme others, may be accounted a great benefite receiued from them. Doth not the crying ſin of oppreſſion, like Abels blood goe vp to God: ſeeing there is *vox ſanguinis*, a voyce of blood, which is *vox Iuſtitiæ*, a voyce of iuſtice? aſſuredly it doth, it doth. Iob. 24. 3.

Is

Mat.25.11

Is there an *Ite Maledicti*, goe yee cursed, for them which doe not feede the hungry? and shall they go free that take away the bread of the hungry? Is the punishment so great for them that lodge not the stranger? and is there nothing for them that wrong the fatherlesse and stranger? If those who clothed not the naked, find it so hard a doom, what may they fear that take away the cloathing of the naked? Well, there will come a day, when men may wish they had shewed mercy.

Greg. Naz. de Pauper. Amand.

Our Inferiors (saith a godly Father) do so looke for our mercy, as wee at time of need would looke for Gods mercie. Our Saviour Christ, to forewarne Revolters, said: Remember Lots Wife. So it may be said to advise alopprssors, Remember poore Naboths Vineyard.

5 To call to minde that this world, and the glory thereof so soon passeth away, that we are

here e

here to day, and gone to morrow: If nothing else, yet wicked men of reasonable capacity, this were inough (were it considered) to quench the thirst of Auarice, to hold in the hand of reuenge: in a word, to containe all men within the lists and limits of a Christian, and conscionable course: But because this is not considered, therefore so many liue, as if they had no soules to saue. Such is the calamitie of our time: *Non sic erat a principio*, but it was not so from the beginning: when good men remember another world, considering they were not born for themselues but for the good of others, and *nihil Deo similius quam adiuuare quamplurimos*, that there was nothing which more resembled God, then the doing of good to as many as they could: This they remembring, they departed from the world, first in their desires, then in deede.

The

Gen. 3. 4. The godly Patriarkes, in purchasing only a place to bury in, what doth it else but manifestly shew vnto succeeding Posterity, how mindfull they were of their departure hence? That song of Moses, which the ancient Fathers say, the people of God vsed in forme of a dayly Prayer, to wit, the 90. Psalme, wherein, both mans frailty is acknowledged, as also this Petition pathetically

Psal. 90. 12 inferred, Lord, teach vs to number our dayes: doth it not shew vnto vs, with what deuotion they dayly entred in a remembrance of their end?

Where is that mindfulnesse

Gen. 18. 17 of Abraham so great a Patriarke; who confessed himselfe to

Iob. 10. 14 be but dust and ashes? Of Iob, who dayly waited till his chan-

Psal. 120. 3 ging should come? Of King Dauid, who made no other reckoning of himselfe, but to be only

2. Pet. 1. 3 a Stranger amongst men? of the Apostle S. Peter, who counted his

his continuance here but an abode in a Tabernacle, which hee should shortly lay off: Tabernacles were only for men in warfare, and pilgrims, to shew while we were in these bodies, we are no other but men readie to remoue. Of the old Christians, who comming to that Article in their Creede, *Credo carnis resurrectionem*, I beleeue the Resurrection of the Flesh, should adde this speech, *etiam huius carnis*, euen of this, pointing to some naked parts of their armes or hands, or alluding to that of the Apostle, this mortall. How farre these were from setting their repose here in earth: May, how mindfull they were of their departure hence, wee may hence easily perceiue.

6 Amongst Heathen men, the Emperors, when they were crowned, the Sepulchres of the dead men were shewed vnto them, and they asked what one

should be made for them: thereby putting them in remembrance that they must looke for no other, but themselues shortly to haue the like. The olde Saints and Seruants of God, (who liued in a continuall farewell from the world,) did like wise Merchants, alwayes thinking of their returne, endeuour to take vp Treasures by Bills of receipt, where they should stay and make their abode for euer.

7 Iacob was carefull for his iourney to Haran. Iacob slept, the same night God shewed him a ladder, the top whereof reached to Heauen. Iacob, that is the iourney which thou and all Pilgrims should bee carefull of indeede, there is the great passage to Heauen. Gen. 28. 1.

8 The Philosophers, who saw no further then the clouds of humane reason, perceiuing the declining course of humane nature, could say, The life of wise

wise men, what should it else bee, but a continuall Meditation of death? But the Apostle telleth vs in effect, the life of Christians, what should it else be, but a meditation withall of a better life after death? and therefore saith, Set your affections on heauenly things, and not on earthly. The nature of the earth is cold and drie: so are earthly affections to deuotion and pietie: the earth stands still, and hath the circumference carried about it: so are Gods benefites about earthly-minded men, and they are not at all moued. The earth doth often keepe downe the hot exhalations which naturally would ascend: so do earthly affections keep down many good motions, which would make vs often enter into some good remembrance of God: the earth is heauy, and heauy things goe downward: and therfore earthly affections goe that way, to obserue withall what is requi-

red of vs in the quality of the earth, which is, to be fruitfull after tilling and manuring: so must we be after Gods graces, because the ground that receiueth blessings from God, and bringes forth Weeds, is subiect to a curse.

9 If any, to exercise himselfe continually in this speculatiue remembrance, would keepe a Catalogue to this end, and often recite by name, how many graue Counsellors, how many worthy men of Armes, and Gallants of the world, how many of his neerest familiars hee had knowne, within these fewe yeeres to haue flourished with their troups and traines after them, saying: (God Lord) Hath not the pit shut vp her mouth vpon them? Are they not gone as winde that passeth, but returneth not againe? Surely, (saith Iob) their houses shal know them no more. Are they not dead and rotten, are they not all gon

gone almost, as if they neuer had been? might he not hereby call himselfe to a remembrance of himselfe? why should men make so much account of this world, that is so vaine and transitory?

Againe, what more effectuall meane is there to make vs shake off the allurements of this life, as Paul did the Viper into the fire, then this or the like religious Meditation of our end? Acts 28.5.

10 Almighty God would shewe the Prophet Ieremy his will in no other place, then a house of clay, the state and condition of the despisers of his Word, to signifie, that we are best lessoned where our fraile estate may be best considered. Ier. 18.4.

The Prophet Esay must not say it, but cry it: To cry, a voice of mouing and mourning: what must he cry? that all flesh is grasse, and the glory of man is as the flowre of the field. He must not cry that poore men Esay 40.3.

are grasse, or weake men are grasse, or old men are grasse, or some men are grasse, but all men are grasse: And that the glory or chiefe felicity of the world, is but as the flower of the field.

The wise man could not but wonder, why any should be puffed vp with Pride, consi-dering what he was: *quid superbis terra?* O earth (saith he) why art thou proud? As if all our pompe, and our selues too were no better then the ground wee tread vpon: *Formauit Deus hominem de limo terræ*, And God made man of the slime of the earth: not of the fire, or of the ayre, lest he should be apt to mount or aspire in his owne conceite, but of the earth which occupieth the lowest place.

Ecc. 10. 12.

Gen. 2. 7.

A strange case to see the meanenesse of our beginning, and yet to be arrogant and exalt our selues? To consider vpon how weake a foundation we

we ſtand, and to care for nothing leſſe? If we will needes be high-minded, would to God we would ſet our minds on heauenly things or things on high. Col. 3. 2.

11 For conſideration, neceſſary it is, to thinke on that which muſt neceſſarily befall: Were it but only for that which ſtands like the Lawe of the Medes and Perſians, *Conſtitutum eſt omnibus ſemel mori*, It is enacted, that all muſt once dye: this were enough to caſt a cloud ouer all our fayreſt delights, But the ſame, *poſt autem iudicium*, there is ſomewhat more behinde, and that is called the time of Iudgement. This once poſſeſſing the heart, there needed not ſo many Penall Lawes to deterre them & their affections (which are often ſo far out of ſquare) from extreme impiety: amongſt lawes ſome are antiquated, as that of diuorce, ſome changed, as that of

Circumcision, some dispensed withall, as that of the Sabbath: but this, *Statutum est*, that all shall die and come to Judgement, it is neither antiquated nor changed, nor dispensed withall.

Therefore the remembrance of the foure last things, which the old Writers so often mention: that is, the ioyes of heauen, the paines of hell, the day of Death, and the time of Judgement to come, doe worke in vs foure good effects: the first is, a feare of God: the second, a carefulnesse not to offend our Neighbour: the third, a contempt of the world: the fourth, a desire to liue vertuously for the time to come.

12 The Cocke (saith one) fearing the Eagle, and the Hawke, hath one eye fixed on his meate, and the other often directed in the Ayre: so a prouident godly man, prouiding before-hand things necessarie, hath

hath respect vnto the Eagle, or Christs comming in the aire to iudgement, as also vnto the Hawke who is Death, therefore called Rapax, because it suddenly seizeth and preyeth vpon all.

13 A generall restraint from euill (sayth Cassianus, an ancient Writer) is a mindefulnesse of death, which the Egyptians perceiuing, thought a bare resemblance therof, all trembling and shaking, brought in at their solemnest feasts, to be a speciall meane to moue the beholders to all sobriety. *Cas. cap. 18.*

14 The Centurion in the Gospell, who otherwise was far off from the acknowledging the Sauiour of the world: when he saw the vaile rent, the earth moue, the stones cleaue asunder, the heauens mourne in blacke, and after all, the graues themselues to open, and yeeld vp the dead bodies of the Saints, a spectacle of death, a- *Mat. 27. 25*

midst al moued him to giue this testimony, Surely, this was the Sonne of God.

Seeing then that hence arise so forcible motiues vnto a godly and carefull direction of our wayes, did we but sometimes behold that pale Horse, and him that sits thereon, whose name is Death, in our musing dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to step back in pursuite of some sinfull vanities, which we follow so fast as we doe.

Apoc. 6.8.

15 The holy Ghost resembling the state of man, To the grasse, to a shadow, the smoake, a vapour, a flowre, things of so small continuance, what else should it intimate vnto vs, but a consideration of our vnconstant and variable estate? The chiefest of mans glory is resembled to a flowre, and a flowre is a thing of no long continuance, the cold nips it, the heate withers

Psal. 148.5
Iob. 7.7
Iam. 1.11.
Psal. 102.1
Iam. 4.14.
1. Pet. 2.15

withers it, the Sithe cuts it downe with the graſſe; though it ſeeme neuer ſo faire, it will wither of it ſelfe: the Graſſe, the Shadow, the Vapour, the Smoake, what elſe are theſe, but vaniſhing things?

16 The Apoſtle S. Peter writing vnto the diſperſed Iewes, and conuerted Chriſtians, to draw them from carnal deſires, vſed this as an argument of effect: *Obſecro vos tanquam Aduenas & Peregrinos.* I beſeech you (ſaith he) as Pilgrims and Strangers: as if he ſhould haue ſaid, ſeeing you are in this world, but as waifaring men, ſtay not your ſelues vpon carnall deſires, the baites of Sathan, and very bane of your ſoules, abſtaine from them, flye them.

It is the manner of Strangers not to intermeddle with many, much leſſe dangerous attempts, but as wiſe and circumſpect men, to remember they are onely in the way to a fur-

further home, of more continuance, where they are to make their abode.

Againe, the life of Man (saith Iob) is a warfare, and men in warfare haue euer death before their eyes: wherefore sayth S. Austin: *Nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, & ibi locum bene viuendo præparabimus, vnde nunquam migrabimus*: Let vs meditate in this life of nothing more then of our pilgrimage, that here we shall not alwaies be, preparing our selues rather to that place, whence we shall neuer depart, but haue a sure stay for euer. And S. Ierome, *Qui quotidie recordatur se esse moriturum, contemnit præsentia, & ad futura festinat*: Hee that doth remember that dye he must, little regarding things present, euer hasteth toward things to come.

August. 31. Tract. in Ioan.

Hier. ad Paul.

All which the old enemy of man perceiuing to be behouefull for

for man, seeketh nothing more then to draw him frō this frequent Meditation of death, chiefely by the pleasurable allurements of intilling vanities.

16 The Hunter, when he seeketh to take the Tygers young one (which is only one) is sayd to set vp looking-glasses, where the Tyger should passe along in seeking this young, which shee doth sometimes by straying abroad, lose, finding in the Glasse a resemblance of her self, leaues the pursuit, and loseth her young. This olde Hunter, perceiuing mans industry in the conseruation of that which is one, and only one, his deare Soule, would by many goodly shewes, make vs neglect this religious care, and stay our selues vpon euery friuolous delight, so long that wee cleane forget whereabout we goe, and so hazard that which the Prophet calleth most precious, euen the redemption of our soules. Psal. 49. 8.

17 But

17 But the prouident Christian man, knowing how dangerous it must needs be for the Bird to take delight amidst the ginnes and snares of the Fowler, makes no stay vpon these inticing euils, soares aloft, and taking the wings of contemplation, thinks of the ioyes of Heauen, the paines of hell, his owne death, and the death of the Son of God, for the saluation of vs all: with Daniel strewes ashes; and ashes sometimes keepe fire, as thoughts of our mortality doe deuotion: hee strewes these ashes, to descry the steps of death, who stealeth along and eateth out the continuance of our dayes: or like a skilfull Pilot, who often sits at the Sterne, lookes vnto the Stars and Planets, beares off from the shelues of many dangerous occasions, that so by the prosperous gale of God his holy Spirit heemay put into the port of euerlasting rest.

18 No

18 No Seruants more orderly vse their masters talents, then those who euer feare their Masters sudden returne. No Householder more safe then hee, who at euery Watch suspecteth the Theeues entering. When that of the Prophet Esay calles vs aside from the World, and tells vs softly, *Morieye*, Man, thou shalt dye, it makes vs penitent for the time past, and respective for the time to come, causing the fear of God to haue a predominant force in this our naturall, and otherwise weakly constitution.

Luk. 12. 38
Mat. 24. 23

19 To meditate therefore of our end at our lying downe, which doth resemble the graue, and our rising vp, which may mind vs of a ioyful resurrection, to make this remembrance the key to open in the day, and shut in the night, is a behooefull practice, and wee shall soone perceiue it by the manifold effects, which doe thence consequently

quently insue. It will make yong men more heedful in their wayes, old men more fearefull of their workes, all men more prouident for the time to come.

Gen. 34. 63

20. Isaac vpon Sarahs death went forth to meditate: hauing lost Sarah, he met Rebecca. Wee sometime lose earthly comfort, but going forth religiously to meditate vpon God his excellency, and our owne frailtie, we meet with Rebecca, better comfort, that is to say, heauenly. Lord, teach vs to number our dayes, that wee may apply our hearts to Wisedome.

CHAP. IIII.

That the state and condition of the life present, may iustly moue vs to this consideration.

AMongst the manifold reasons which may induce vs to this religious remembrance of our end, none more effectual then a due consi-

deration

deration of our estate present. For what is our life but a Ionas Gourd, suddenly sprung vp, and by and by withered againe and gone? But a Iacobs pilgrimage, the dayes whereof are in number few, and in condition euill? Gen. 47. 9.

The tempter (saith S. Ambrose) shewed the glorie of the world in the twinkling of an eye, which shal vanish too in the twinkling of an eye. What is all our glory, but as the visions which Esdras saw, goodly to looke vpon, and vanished in a moment? Or as Nebuchadnezzars Image, that had a head of gold, brest and armes of siluer, and yet one dash with a stone out of the Rocke, brought all to ruine? May it not be said of the goodly pompe, and most glorious shewes, which we so much admire amongst men, as Christ said of the buildings of the Temple: See you not these things? verily, there shall not bee left *Ambros. in Luc.* 1. Esd. 8. Dan. 2. 23.

left a stone vpon a stone. As if little, or no mention at all should be left of all.

Are we not compared to certaine small Flyes, that liue neere the Riuer Hispanis, which in the morning are bred, at noon are in their full strength, and at night they make their end and are gone?

Aristot. de Nat. An. 3.

Christ our Sauiour said of his being heere amongst men, yet a little while am I with you. Dauid called his life and death a going forth, and a comming in. What are the things of this World? as for popular applause, is it not much like Smoake, which the higher it mounteth, the sooner it vanisheth away? And for beauty, do not some fewe fits of a Feuer marre all the fashion? O the inconstancy of all worldly glorie, in which there is nothing sure, no more then is of calme in the Sea, because it is stil subiect to a storme.

All

2 All this stately and Pageantlike pompe, shall vanish away and come to nothing, as if it neuer had beene.

He that had come to the tomb of Alexander the great, and there found interred within the cõpasse of seuen feet, him whom a whole world could not suffice, might he not haue iustly said, Is here the Mirrour of the world? Is here the flourishing Monarch of his time?

O world, most vnworthy to be affected of vs, where are the riches, that pouerty hath not decayed? where is beauty, that age hath not withered? where is the strength, that sicknesse hath not weakned? where is the pompe, that time hath not ruinated? I say not of men but euen of Cities, nay Empires themselues.

3 We are but Tenants at will in this clay Farme; the foundation of all the building is a small substance, alwayes kept

kept cold by an entercourſe of ayre, the piller whereupon the whole frame ſtayes, is only the paſſage of a little breath: the ſtrength, ſome few bones tied together with drie ſtrings, or ſinewes: howſoeuer wee piece and patch this poore cottage, it will at laſt fall. *In manus Domini*, Into the Lords hands, and wee muſt giue ſurrender, when Death ſhall ſay, This or this mans time is come.

4 Firſt, we mourne for others, a little after, others mourne for vs. Now wee ſupply the places, and offices, and heritages of them that were before, and ere long be, others ſhall come afreſh in our roomes, and rule where wee rule, ſway where we ſway, and poſſeſſe all which we haue ſcratched together with care, kept with feare, and at laſt left with ſorrow.

Whereby wee ſee, that wee came not into this World, to build houſes or purchaſe lands,

to

to ioyne house to house, but rather by this our short continuance, wee are put in minde to haue *temporalia in vsu, æterna in desiderio*, These temporal things in vse, but eternall things in desire: To vse this world, as if we vsed it not, and so be gone. 1.Cor.7. 31.

5 To this short continuance of life, may bee added the miseries of the same. For all is not life wee heere liue, when Iob said, Man that is borne of a Woman, hath but a short time to liue: he by and by sheweth how this time is annoyed, and is (saith he) full of misery, *Anni humanæ vitæ pauci, ærumnæ multæ*: The yeeres of mans life are few, but the griefes therof (saith one) are many. Herevpon by the Grecians, the first day of the life of man, was called, γενέθλιον γένεσις τῶν ἀθλῶν, that is to say, a beginning of conflicts: our ingresse and egresse, and progresse too, is with signes of sorrow. S. Augustine saith Iob.14 1.

of

of mans first entrance into the world: *Nondum loquitur, & tamen prophetat:* A tender infant not able to speake, and yet doth by teares prophesy of the sorrows incident in the life of man. The Males from Adam cry A, the Females from Eue E: all shew signes of sorrow.

6 Come wee to our new birth, according to grace: doe wee not in baptisme take our prest money, to fight a battaile vnder the banner of Christ our Captaine? And thou needest not (saith S. Augustine) care to fight against many enemies: for be thou well assured, many enemies will fight against thee; which combate Cyprian declareth after this manner: If thou, O man, ouercome couetousnesse, couetousnesse beeing ouercome, some euill affection will assayle thee; if that euill affection bee strangled, vaine-glory will allure thee; if vaine-glory bee despised, wrath and desire of reuenge will in-

August. de pug. Anim.

Cyprian. de Mort.

incense thee; if wrath bee pacified, then pride will puffe thee vp; if pride be allaied, some other enemy will step in to giue thee a fresh assault: As if the whole life of man were no other but a continuall hacking and hewing at, and off, these Hydraes heads of sinne.

The last Enemy that shall be destroyed, is Death: to shew that vntill death be come and gone, an end of enemies will neuer come. When we see dayly some goe downe, we perceiue there is no peace to bee looked for with this enemy, from our swadling cloathes, to our winding sheete. 1. Cor. 15.

I heard a voyce from Heauen, saying: (saith S. Iohn) Blessed are the Dead which dye in the Lord, they rest from their labours: as if the Saints neuer rest, but till rest and blessednesse, and dying in the Lord meete together. Apo. 14. 13

Heere fraple nature is the field,

field, wherein wee must be euer toiling: sinne is the Iebusite, that will be euer troubling: the World is the Step-mother to Gods children, that will bee euer chiding: afflictions are the waters, where our Gedeon will trie whether we are fit Souldiers to fight this battaile: the Apostle saith, *Castigat omnem filium.* If euery son, then none excepted, no not his own naturall Sonne.

Iud. 7. 4.

Num. 11.
Num. 16.
Num. 21.

9 We reade in the eleuenth, sixteenth, and one and twentieth of the booke of Numbers, that the people much murmured in the Wildernesse, thinking after their deliuerance out of Ægypt, to haue found their sweetnesse there; the people were deceiued: God kept that vntill they came into the Land of promise.

Wee must not looke for our happinesse heere, God keepeth that vntill wee come into the holy Land. Here we are euery day

day gathering Manna: when the long Sabboth comes, then we cease gathering. Ioseph gaue his Brethren prouision for the way, but the full Sacks were kept in store, vntill they came home vnto their fathers house. God giues vs here a taste and allay of his goodnes, as a good Merchant, willing to haue our custome for greater commodities: but the full Sacks are kept in store, vntill wee come vnto his heauenly Kingdome. Genes. 42.

10 For this life, *Adam, in sudore vultus tui*, in the sweat of thy browes thou shalt eate thy bread. May, *Adam, in laboribus comedes cunctis diebus vitæ tuæ*, In labour and sorrow shalt thou eate therof, all the dayes of thy life, vntil thou returne vnto the earth, out of which thou wast taken. As if the dates of men, by reason of sin, were no other, but the dates of sorrow: because euery day hath *suam malitiam*, his griefe: and euery night, *suum terrorem*, his ter-

ror. So that in this, the Ancient saying will bee verified: ὁ βίος ὁ βίος, ἀλλὰ σύμφορα, *Humana vita non est vita, sed calamitas*, the life of man is rather calamitie then life. As one tossed with stormes, may rather bee said to haue been long tossed, then to haue sailed farre, so may man bee said, rather to haue been long troubled, then to haue liued long.

11 If one haue goods and treasures, hee liueth in trauell, and is faine to imprison them vnder locke and bolt, for feare they should flye from him. If he be destitute and needy, hee liueth in griefe, because want is grieuous vnto mans nature. If he be in high estate, he is either enuied or enuieth, as if the chiefest felicitie of worldlings were infelicitie; & no other but *Splendida miseria*, a very shining misery. If we will heare Augustus, so great a Potentate, wee shall find him wishing rather to lead a pri-

a priuate life, then to enioy the whole Regall Empire of the West. Cyrus King of Persia, was wont to say, that if men did but know the infinite cares he sustained vnder an Imperiall Crowne, hee thought no man would so much as stoop to take it vp.

12 If these, who had the chiefest glory amongst Men, found all so wearisome, much more may the Christian Soule resolue, neuer to sing her sweet *Requiem*, vntill she come to beare a part in that ioyfull Quire of Saints and Angels aboue in Heauen: if she cannot sing with the Angels, In earth peace, shee shall one day sing, Glory be to God on high.

For the delights of Sinne, they goe downe as the Wine (saith Salomon) pleasantly at the first, but at the last they bite like a Serpent: *Oblectant sensum, interficiunt spiritum*, they delight the sense, but slay the soule.

And are as the Rose when the flowre is gone, there remaines nothing but a prick. In a word they play vs a very Tragedie, howsoeuer they begin with applause, yet at the shutting vp of all, they will end with horror.

In the meane time, do we not see the Vices themselues reward their followers with sundry griefes and infirmities? And is not their fairest end oftentimes extreme penury? As if God would haue licencious liuers feele the smart of their owne rod.

13 For the World it selfe, doth it not (saith S. Iohn) passe away, & *concupiscentia eius*, and the lusts thereof? Doth it not shew Men a very Iudas part, and betray them vnto Sathan: saying, Whom I kisse with a faigned signe of loue, take them, torture them. Which is enough to make them out of loue with the same World, and with Lot, to get them from Sodome, or with

with the Saints, to come out of Babylon, the affections of a sinfull life, that they bee not partakers of the punishment to be inflicted vpon the same. Apo. 18. 4.

14 Now to come a little to the state of those in his world, whose inheritance is aboue: what else do they finde it, but a maine sea of calamities, where they are tossed with the Billowes of many stormes, and do feele this passage full of bitternesse? lest they should take too much delight in wallowing and rowling to and fro vpon worldly pleasures, God doth baliest their ship with some affliction.

To see a little the state of Gods owne friends, there was neuer yet a Moses, but hee had a Iannes and a Iambres to resist him: neuer was there a good Ioseph, but hee had in his owne Fathers house vnkind Brethren to enuy him: neuer an Elias, but a Iezabel to hunt him: Exo. 17. 11. Gen. 37. 11. 1. Re. 10. 2.

1.Ti.1.20. neuer a Paul, but an Alexander to doe him much euill, neuer a Reuerend Athanasius, or most learned and painefull Bishop of his time, but bold-spirited Schismatikes wrongfully to maligne him.

Socr. Hist. Eccles. lib. 1. Chr. 20.

Wherefore, to haue enemies in this world, we must be content: it was his case, that now sits at the right hand of God in heauen. To suffer persecution, it is no new accident, *Sic persecuti sunt Prophetas, qui fuerunt ante vos*, saith our Sauiour to his Disciples, the Prophets of old drunke of the same Cup, all suffered.

Mat. 5. 21

15 From this annoyance we may come vnto the domesticall, or home troubles, within our selues, euen our flesh, of which we may say, as one said once of a troublesome neighbour, *Nec possum viuere tecum, nec sine te*: neither can I liue with thee, nor without thee: because Adam was disobedient to God, Nature is diso-

disobedient to Adam: Hagar, the bond-woman, is very disdainefull towards her Mistris Sarah, to wit, sinne infused grace: where the rebellious appetites conspire against the Regiment of reason, where our will, like another Eue, is still prouoking vs to reach after the forbidden Fruit, where sinne, like Tarquinius the proud, would Tyrannize and vsurpe a perpetuall Dictatorship. This sinne is a Sword in the heart, a Serpent in the bosome, poyson in the stomake, and a Theefe in the house: It wounds Nature, it stings the Conscience, it kils Charity, and spoyles vs of the fauor of God, which is greater then all. When Abimelech raigned, down went Gedeons children: so is it with sinne, when that swayeth, downe goe the fruites of faith. Gen. 16.4

Againe, for the condition of the world; In pleasing men, we often incurre a greater losse, by Rom. 6.12

displeasing God: by pleasing God (which is best of all) wee oftentimes displease men: but it makes not so much what the standers by thinke, so he like of our race that giues the Garland.

Thus, which way soeuer we cast our eyes, wee see and finde that of the Wise-man verified: Great trauel is created for al men, and a heauy yoke for the sonnes of Adam, from the day they come out of their Mothers womb, to the day they returne to the earth, the Mother of all things: from him that sitteth on the glorious Throne, vnto him that is beneath in earth and ashes. Eccl. 40. 12

16 This is the estate of all in generall, sinners corrected, Sonnes chastened: nay, the euill themselues much tossed and turmoiled. They that worship the Beast (saith S. Iohn) haue no rest day nor night, as they haue not who make an Idol of sensuall pleasure. Looke how Apo. 14. 11

many

many vices, so many furies are wont to haunt ỹ vicious minded man. The Prophet Dauid saith, They that runne after a strange god, shall haue much trouble, as they haue who made their drossy Mammon their god: their glory their god, the world their god, their belly their god, as the Apostle speaketh, for so do Epicures, whose shrine is their kitchin, whose Priest is their Cooke, whose Altar is their Table, and whose belly is their God: when they haue all done (saith S. Ierome) assuredly they find *Maiorem pœnam quam voluptatem*, greater punishment then pleasure, Diseases of body, anxiety of mind.

Psal. 16.7.

Phil. 3.19.

Hier. Hom. cont. Iouin.

And thus the estate and condition of life is found troublesome, euen of him to whom Abraham said, *Tu in vita*, Thou in thy life receiuedst thy ioy: for the Voluptuous in seeking his pleasures, the Ambitious his glory, the Couetous is gaine,

Luk. 16.24

endure in this world a very seruitude and thraldome of life.

17 But the Godly who are Gold, and so must bee tried in the Furnace of aduersity, who onely heere haue their tryals, who are tilled and manured, as the Plough ground, to be made fruitfull and fertile, and are
Mat.27.32 proued with Simon of Cyrene. euery one with his Crosse, must bee contented to accompanie Christ vnto his Kingdome.

Manifold troubles are incident to all, but in more speciall maner vnto those, who are going from the dirt and myre of
Exod.8.25 Egypt, to doe sacrifice to God, who wil bring them into a good Land, the remembrance whereof may make them wish with Dauid, that they had wings like
Psa.55.5. a Doue, and so flying they might come to rest.

Wherefore, for the transitorie and fleeting delights of this sinfull world: happy are wee if wee see them, more happy if we

we ſhun them, but moſt happy of all, when God ſhall take vs cleane from them, when wee ſhall bee deliuered from this irkeſome neceſſitie of ſinning, and not grieue the holy Spirit any more.

18 It is ſome comfort vnto the way-faring Man, to commune of his iournies end: ioyfully doth the Bond-man reckon of the yeere of Iubilee. This wearifome pilgrimage of ours, may iuſtly moue vs, this burdenſome bondage may moue vs indeede to enter into a ſad remembrance of our end, and pauſe with that of the Apoſtle, *hæc meditate*, meditate of theſe things.

19 Elias fledde but a dayes iourney before Iezabel, and hee ſaid, It is enough, Lord, take my ſoule. The Angell would haue Tobie reioyce: and Tobie replied, *Quale mihi erit gaudium, qui in tenebris ſedeo? &c.* What ioy can I haue, that doe here ſit in darkneſſe, Tob. 5.13.

darkneſſe, and doe not behold the light of the Sun? Thoſe of Babylon would haue the Iſraelites ſing them a Song. Alas, what Song could they ſing, beeing ſo ſorrowfull Captiues as they were? Heere wee are flying before many Iezabels. Here we ſit in darkneſſe, and ſee not the true light that doth ſhine aboue in glory. Heere wee are poore captiues, what reioicing ſhould wee haue in a vale of teares, in ſo low and marſhie a ſoyle, naturally ſubiect vnto moiſture?

Pſa.137.4.

*Auguſt. Tract.in Ioan.*22.

This life is rather a death then a life, as S. Auſten in effect ſheweth vpon theſe words of our Sauiour, They ſhall paſſe from death vnto life, calling this life death, and not come to Iudgement, that is to ſay, vnto cõdemnation of iudgement.

This far Country is full of penury and ſorrow, no plenty, no muſike, vntill we returne vnto our Fathers houſe. While we

Luk.15.14

we are on this side Iordan, we are amidst many trials: and to say truth, we may looke for no other. We find that of S. Austen true, *Quid est diu viuere, nisi diu torquere?* What is it to liue long, but to be long troubled? *Augustin. de ver. Dom. Serm. 70.*

20 Wee read, that Noahs Doue, at the first flight from the Arke (wel shee might mount aloft) fetched many retires, but she could haue no resting place, vntill Noah opened the Window of the Arke to receiue her in againe: so the poore Soule may soare a time, but lifting vp many a sigh and supplication vnto God, who at last doth open the window of his heauenly Arke, and then, but not before, shee hath sure footing, to rest for euer. Gen. 8. 9.

21 Those good men (saith the Apostle S. Paul) of whom sometimes the bad world was vnworthy, wandred vp and downe in sheepes skins, in desarts, as men forlorne: shewing euident- Heb. 11. 38

euidently, that their glory was not of this World, where they found so sory a being, and therfore had their hope full of immortalitie, hoping for a reward to come. They sought Gods glory in earth, and for their owne glory they let that alone, till they came to heauen.

Now therfore, seeing in this state of life all is so troublesom, Enemies at home, Enemies abroade, perils on euery side, A Christian Meditation of our departure from the World, and consequently from all enemies, may tell vs, All will one day be better.

2. Cor. 11. 26.

22 That wee should not thinke of our continuance here, we see this life to be only a pilgrimage: That we should not take the way for our Country, or think of setting vp our rest, where our state is so cumbersome and vnquiet, as it is: where we haue much Wormewood, but little Honey: most

motiues

motiues to reade the Lamentations of Ieremy, then wee haue to ſing the ſongs of Salomon: more taſting of the ſowre Leauen of aduerſitie, then we haue of the ſweet meale of proſperity: God would haue it ſo, that wee ſhould looke for another Home, and hope for a better reſt.

If euery Creature groane, then much more may Man, the moſt excellent of all creatures, waiting for that adoption of the Sons of God, which ſhall be giuen in the Reſurrection of the Iuſt. If they would be vnburdened, how much more may man deſire to be freed from the burden of ſinne? Rom. 8.22

When the Prophet Micheas would rayſe vp the penſiue harts of the people, in the time of their captiuitie, he put them in minde of their departure, as thus: *Surgite, hic non habetis requiem*, Ariſe to be gone, heere is not your place of reſt. In like manner, Mic. 2.10

ner, to quicken a litle our weary spirits, amidst many calamities, the lifting vp of our hearts, by a meditation of our deliuerance from this earthly thraldome, as the prison of the soule, will tell vs of a blessed state to come, where wee shall haue rest, which is the end of euery motion, & the perfection of labour & trauel. Godly men depart this world, as Trauellers that come to their owne home; as hungry people that approch to a rich banquet; as poore Creatures to a Gate where there is great Almes.

CHAP. V.

That a consideration of the life to come, may moone in vs the same remembrance of our end.

IT is a rule in natural Philosophy, that to see the starrs and Planets, and those superiour lights at mid-day, men must goe downe into some won-

wondrous deepe pit, or Well, cleape from the light of the Horizon, where they liue: To behold with the eye of the Soule, the light and ioyes of the life to come, we must be far remooued from the loue and delights of this inferiour world. The people neuer tasted Manna, vntill they came from the Leauen of Egypt. Exo. 16. 15

Our Ancestors, when they saw no other but straw cottages, they neuer minded any farther building: but when once they beheld more seemely Mansions, they began forthwith to dislike that, which before did no way dislike them. Whilest wee set our affections on earthly things, wee seek for no better, for we looke no higher, but once taking a taste of heauenly, wee begin to grow out of loue with that, which before was very acceptable vnto vs. And therfore as Zacheus, so long as he abode in ẏ preasse, Luk. 19. 3.

was

was vpon too low a ground to see Christ, vntil he gate him vp into the Fig-tree; so while we are in the roote of too many worldly affaires, we are too low, and therfore should get vp into the sweet Fig-tree, or contemplation of heauen, and heauenly things, that there, and thence, wee may see the ioy of Israel, or excellencie of the life to come: And with the Apostle, who after he was rapt into the third heauen, reckned earthly things but dung.

Gen. 13.7. 2 God said vnto Abraham, Rise, & walk about this Land, this is the Country that I will giue thee. GOD sayes vnto Faith, Arise, behold thy heauenly inheritance, that is, the City where thou shalt haue thy blessed abode for euer.

3 Sea-faring Men, hauing beene long weather-beaten in the surging & dangerous seas, are wont to shout for ioy, when they doe discry their Hauen:

Ioy-

Ioyfully may the Christian behold a far off, after the manifold stormes of this World, his heauenly and euerlasting Harborough, the remembrance wher of may moone vs either to wish with S. Paul, to be dissolued, and be with Christ, or reply with the Saints in the Apocalips, vnto him that sayd, I come, Euen so, come Lord Iesus. Phil. 1. 23.

4 Here wee doe but sow in teares, there is the place where we shall reape in ioy: Here wee are members of the Church militant, where is nothing but combatting: there shall we be parts of the Church Triumphant, where is no other but reioycing. Apo. 22. 20

5 The state of the life present, and that to come, is figured by the Tabernacle & Temple of the old Testament: the Tabernacle, for that it was moueable, may resemble the condition of the life present: the Temple, for that it was fixt and 1. Sam. 6. 3. 2. Reg. 2. 3.

and immoueable, the fruition of the life to come. To the framing of the Tabernacle came the Iewes only: but to the building of the Temple, , with the Inhabitants of Iewrie, the men of Tyre and Sidon; to wit, both Iewes and Gentiles, all concurre in this building, wherein is neuer heard the noise of a hammer. Blessed are they, ô Lord, (saith Dauid) that dwell in thy house, where the Sonne of God in glory, is light vnto their eyes, musique vnto their eares, sweetnesse vnto their taste, and contentment vnto their heart, where, in seeing, they shall know him, in knowing, they shall possesse him, in possessing, they shal loue him, in louing, they shall receiue eternall blessednesse, and blessed eternity, which is the Garland we all runne for, the Crowne we all fight for.

Psal. 48.5.

1.Cor. 9.5 24.
2.Tim. 4.7

All our watching, and fasting, and praying, is like Iacobs

cobs striuing with the Angell, O blesse vs, Lord. Ge. 32.29.

6 Euery thing doth in nature require a perfection: the heauens which are in continuall motion, the Angels which are ascending and descending, are said not to haue their full perfection; but especially Man in this troublesome motion, vntill hee come to the accomplishment of all his hope. If to see the state of blessednesse bee no small ioy, then what wil the fruition thereof be, where faith hath no more place, because we behold that which we beleiued, where hope ceaseth, because we possesse that wee before hoped?

If the Apostle, of whom mention is before made, taken vp into the third Heauen (and is thought to haue seen part of this blessednesse) could not expresse the excellencie therof, being so high a subiect, the more he did consider it, the more he seemed to wonder at it, yet

thus

1.Cor.2.9.

thus much he could say: That eye hath not seene, eare had not heard, the heart of man could not conceiue the things that GOD hath prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

7 To lift vp our eyes towards those glistering beames of Gods glory, where the sharpest Eagle may be dazeled; to wade into the depth of his excellencie, wherein a Cammell may be plunged, the short reach of humane reason may rather moove vs to cry with the Apostle, *O altitudo!* O the depth of the loue, and bountie, and mercie of God!

They that come vnto the maine Ocean, finde water enough if they come by millions, to take of it, if they bring vessels with them: be there a multitude, which no tongue can number,

number, God hath crownes for their heads, and palmes for their hands, when they shal follow the Lambe, where soeuer he goeth, when they shal rest vpon Mount Sion, when they shall sit with him, and raign with him. Apoc. 7. 9.

8 If you aske, saith Lactantius, why GOD created the World: it was for no other cause, but that Man should be created: if you demaund why Man was created, it was because hee should worship his Creator: if you aske why hee should worship his Creator: it was for no other cause, but that hee should be rewarded by him. Lord, what was man, that thou diddest so respect him? *Lact. lib. 6. de Diuin. præm.*

These are the bowels of Gods mercie, who had no other cause of his mercy, but his mercy, no other end, but his owne glorie, and our good, which is called πολὺς μισθὸς, his most great and ample reward, wherein there is no end of his goodnesse,

goodnesse, no number of his mercies, no measure of his wisdome, no depth of his bountie: So God doth deale like God himselfe. The value of which glorie is apparant in this, in that it cost the precious death of the Sonne of God.

Tertul. de Hab. mulie. *Si tanta in terris moratur fides, quanta merces expectatur in cœlis,* : If there were so great faith in earth, as there is reward looked for in Heauen (saith Tertullian) mercifull Lord, what loue should we haue to the life to come?

Exo. 10. 24 9 Pharaoh was content at last, that the people should goe to do Sacrifice, but they must leaue their Heards of Cattell behind; No, Moses will not leaue a hoofe in Egypt: all our desires must goe with vs, in beleeuing that high reward of blessednes, so far aboue all humane desert, that is, or may be.

De Beneficijs lib. 2. 10 Seneca writeth, that Alexander the Great, giuing a poore Man two Talents, the Man

Man was so astonished with the greatnesse of the gift, as hee answered the King: Most princely Sir, I am not worthy to receiue so much: to whome Alexander replyed, I doe not respect, good man, what thou art meet to receiue, but what beseemes me so great a Potentate for to giue. God doth not so much regard what wee most vnworthy creatures are worthie to receiue, as what becommeth him, the God of all mercie and Magnificence, to bestow and giue.

Herod promised much, when hee promised halfe his Kingdome, but Christ, when he giues, wee finde him giuing a whole Kingdome: *Venite Benedicti Patris mei, accipitote regnum*, Come yee blessed of my Father, receiue the Kingdome: Nay, *Regnum paratum vobis*, The Kingdome prepared for you. Seeing Christ hath prepared Heauen for vs, for the loue of God, let

Mat. 6. 23.

Mat. 25. 34.

vs prepare our selues to Heauen.

Men are sometimes liberall in promising, but more niggardly in performing: with God it is not so. Againe, amongst men the elder, or one onely doth inherite: but with God all Sonnes are Heires, al Heires inherit: and the inheritance too is a heauenly Kingdome, to Raigne, to reioyce for euer.

Rom. 8. 17.

The Meditation of this happy end of man (if man did know his owne happinesse) were enough to make him little respect a thousand worlds: Nay, to say with the Prophet, Like as the Hart desireth the water streames, so is my soule athirst for God: Oh, when shall I enter those Courts of ioy?

Psal. 42. 1.

πολυτελήστατον ἀνάλωμα χρόνος.

11 Demetrius Phalerius hearing the Philosophers dispute about the immortality of the Soule, Wretched man that I am (quoth hee) who haue so long

long liued in the perishing delights of this corruptible body. We know not what wee lose, when wee lose opportunity of seeking, and buying that precious Pearle, for which the prouident Husbandman should sell all that he hath. Mat. 13. 44

12 When the people, as we reade in the two and thirtieth of the booke of Numbers, were come to their entrance into the Land of Promises, the children of Reuben and Gad, regarding not the promise so often promised, desired Moses that they might stay on the hither side of Iordan, because it was a place meete for their droues of Cattell, which they more respected then their passage into the holy Land. Are there not some in the World, not farre vnlike these children of Reuben and Gad, who desire to make their stay here, and would go no further, for that they esteeme the pleasures and profits of a life Num. 32. 3.

tempozall, moze then they doe the incompzehensible ioyes in that life eternall.

Not vnlike those ghests, who being inuited to a great supper, feede so long vpon courser Dishes, that when they come to the Banquet, they haue no appetite, they are so satisfied with earthly things, that when they should come to the best, oz desire of heauenly, they haue no desire at all: oz as men led captiue into a forraine land from their infancy, doe not onely forget their naturall language, but euen a desire of returning home.

But for the true Israelites, all is wearinesse vntill they come into the Land of rest. Whereas in other things (saith Cyprian) we are wont to blame it, yet in the expectation of so great a good, we may commend impatience. Wo is me (saith Dauid) that my Pilgrimage is prolonged. S. Austin writes of certain beasts, that are so patient

Cyprian. de Mart.

of thirſt, that ſeeing many puddles, yet they will neuer drinke of any, til they come to a Fountaine that is cleere: ſurely, the faithfull haue this propertie, they ſtay the ſatisfying of their deſires, til they come to the true Fountaine: here we are but refreſhed: *Eſurimus dum ſaturemur*, Wee ſtill are hungry, vntill wee come to be ſatisfied to our deſire.

13 In things that are ordained vnto an end, the rule & meaſure of all actions is taken from the ſame end, which end is firſt in the intention, and laſt in the execution: *Finis* (ſaith Ariſtotle) *mouet agentem*, the end euer moues the agent. Now if bleſſednesſe be mans end, then is it the marke we ſhoot at, and the ſcope of all our enterpriſes whatſoeuer. Euery thing is required for bleſſednesſe, and onely bleſſednesſe for it ſelfe. *Ariſt. Met.*

Iacobs ſeuen yeeres ſeruice ſeemed but light, in regard of Rachel, for whome hee ſerued. Gen. 19. 28.

The labour and trauell, not of seuen yeeres, but of all the yeeres of our life, is nothing in respect of Rahel, the fairer, the happier state to come.

14 And this doth answere the prophane Atheist, and meete with the obiection of Iobs friends, What good hath thy righteousnesse brought thee? Or as some would not blush to say in the time of the Prophet Malachy, What profit is there by seruing God?

Mal. 3. 14.

The most happy reward in the life to come, doth strike them all dumbe, his very assistance in the life present, may make them amazed. Doe but trie me (saith the Lord) if I will not powre out a blessing vpon you.

The Prophet Dauid sheweth, that men reioyce when their wine, and corne, and oyle increaseth; but Lord, saith hee, lift thou vp the light of thy countenance: as if there were greater re-

reioyſing in this, then in any other bleſſings whatſoeuer.

15 This bleſſing, ſay the ancient Fathers, is both *vitæ* and *patriæ*, that is, of the way, and of the country. That which God giueth in the way, is ſpoken of by the ſame Prophet Dauid in the firſt Pſalme, where mentioning the ſtate of him that walketh not in the counſell of the vngodly, he ſhall be bleſſed (ſaith the Prophet) and how? Looke whatſoeuer hee doth, it ſhall proſper. So ſaith he of the man that feareth God, he ſhall be bleſſed. and wherein? For he ſhall ſee his childrens children, and peace vpon Iſrael.

Cyril. de fide ad Reg.

Hil. de Vni. pat. & fil.

Pſal. 1. 6.

Pſal. 128.

16 The words manner is the Iewes manner, who were wont to bring the beſt wine firſt: Chriſt he obſerues his olde manner, and keepes the beſt vntill the laſt.

Ioh. 2. 10.

It is ſayd of Iſidore, that being at a banquet, and there beholding a great ſigne of Gods

bounty towards the sonnes of Men, sodainely hee breakes out into aboundance of teares: being demanded the cause; for that (quoth he) I here feede on earthly creatures, that am created to liue with Angels.

17 To conclude, worthily hath Aristotle said, there is nothing more beseeming the excellency of mans nature, then contemplation. God hath set the earth vnder our feete, and therefore it should not bee too much esteemed. The world it selfe is of a round figure, but the heart of man is *triangulare*, and so comprehends more then the world. Our bodies walke on earth, but our soules should be in heauen, by our heauenly desires: and wee should frame our affections in forme of a ship, that is close downeward, but open vpward, in a hearty desire of a superior condition: the remembrance whereof is like the message of the Angell Gabriel,

Esa. 38. 9.

briel, which brought tidings of great ioy, which may make the faithful answere with Ezechias, and say: The Word of God is good, let there be peace, and that to peace eternall. The Philosophers tell vs, that aboue the highest sphere there is nothing subiect to alteration, peace will come, happinesse will come.

In the meane time, (saith S. Austin) Let my minde muse of it, let my tongue mention it, let my heart loue it, and my whole soule neuer cease to hunger and thirst after it. O Lord God of Hosts, blessed is he that putteth his trust in thee. *Aug. Man. vlt. cap.* Psal. 48. 13

CHAP. VI.

That we need not feare Death, much lesse to meditate thereof.

When Moses saw his Rod turned into a Serpent, it did at first somewhat affright him, for hee beganne to Exod. 4. 3.

step from it: but when God commanded him to take hold thereof, hee found afterward by many effects, it did him and the people of God much good. At first sight death doth fray our naturall weakenesse, and we begin to shrinke from it: but hauing confidence in God, who hath willed vs not to feare, we finde it a meane to diuide the waters of many tribulations, to make vs a passage from the Wilderneſſe of this World, vnto a better, euen the Land of rest.

2 It is strange wee should make so nice of our selues, as to count it a death to meditate of Death. Nay, to esteeme the very remembrance thereof, as Ahab did the presence of the Prophet Elias, to bee troublesome vnto vs: whereas Death is so farre from hurting them, who put their trust in God, as they shall rather find it a gentle guide to bring them home to their

2.Reg.8.

their owne Citie, where they would be, there to remaine and abide for euer.

A good mans care is (saith one,) *Non quam diu, sed quam bene viuat, non quando, sed quatter moriatur:* Not how long hee liues, but how well, not when hee dyes, but in what good sort, how soone soeuer.

The euill are sorry that time passeth away so fast, the good desire to be where time passeth not at all. The matter was once disputed before Leo, by two Philosophers, about dying & rising againe: for him that held, wee neede not care for either: this mans opinion, said Leo, is the merrier, but surely the other is the truer.

3 That, which we call life, is a kind of death, because it maketh vs to dye: but that which we count death, is in the sequele a very birth-day of life, for that indeede makes vs to liue. There is a death which some

some call Mortall sinne, and this is the death of the Soule, which death indeede we should all feare. There is also a moderate feare of the other death, which is profitable to withdraw vs from the allurements of euill. But so to feare it, as if it were the vtter ruine and ouerthrow of all our being, we neede not, we ought not.

4 When S. Paul spake of an vnconquerable Faith, which was his stay, and the stay of all them, whose hope was in Christ, We (saith hee) know that
2.Cor. 1. if this earthly house of our Tabernacle bee destroyed, wee haue a building not made with hands, but giuen of God, eternall in the heauens: As if hee would tell the Persecuters of his time, that miseries for a moment could not dismay them: the perishing of the outward Man could not daunt them: no present death could discourage them: for they knew, their habitation

bitation was in Heauen, and themselues incorporated Citizens into that Ierusalem, which is aboue: well they might kill their bodies, but to kill in them the Faith of the Lord Iesus, all the torments of the world could not.

5 A Heathen man could say, *Degeneres animos timor arguit*: this abiect feare is far different from a generous off-spring. Hee that feares Death, sayth Plato, is either φιλοσωματος, φιλοχρήματος, or φιλόπτιος, either a louer of the body, of riches, or at least of honour: without all doubt a Philosopher or louer of Wisedome hee is not. But Salomon saith, The Iust man is as a Lyon, of whome the Naturalist writeth, that he is of such courage, as being fiercely pursued, hee will neuer once alter his gate, though he dye for it.

Plat. in Phæd.

With what constancy answered the second of those seuen Brethren, who all yeelded vp

vp manfully themselues to tor-
ment, for the maintenance of
2.Mac.7.5 the Law of God? Thou, O King,
takest these our liues from vs, but
the God of Heauen shall raise vs
vp in the resurrection of euerla-
sting life. The Philosopher
Arist.Eth. lib.3. might say, πάντων τῶν δεινῶν φο-
βερώτατον, that is, of things ter-
rible; none more terrible then
Ter. in Apo. Death. But it is otherwise
with Christians. Tertullian
tolde the Persecutors of his
time, that their cruelty did but
open a doore to Gods distressed
people, whereby they might
enter the sooner into a state of
glory, and therefore death was
acceptable to them.

Psal. 40.9. 6 Why should I feare (saith
the Prophet) in the euill day?
As if Dauid sawe no cause of
dreading Death, howsoeuer
Nature may beginne to trem-
ble at the mention thereof. Hi-
Hier. de vit. Hil. larion could not but wonder,
his Soule should bee so loth to
depart, after hee had serued
God.

God, and God him so many yeeres. Consider Death as in it selfe, and so naturally we feare it: consider Death as a meane to bring vs vnto Christ, willingly wee may embrace it: if we feare death, let vs seeke out the cause of this feare: are our sinnes the cause? let vs repent vs of them: is the loue of this world the cause? let vs forsake this loue: is it for want of faith? (for sure we are *perpusille fidei*, but of little faith) Let vs say with him, Wee beleeue, Lord, helpe our vnbeliefe.

7 When Iacob saw the Chariots of Ægypt, and thereby perceiued his sonne Ioseph was aliue, his fainting spirits reuiued, saying, I will goe see him, before I dye. Gen.25.48 When Faith doth bring vs many testimonies that our Ioseph liueth, the christian man may recomfort himselfe in time of distresse and say, *Moriar vt videam*: In the name of God, to see him, let mee dye.

Per=

Peraduenture it holds in this, saith S. Austin: *Non videbit me homo & viuet*, Man shall not see me and liue: well to see thee, let mee dye, Lord.

8 Now for these corruptible bodies, they take no damage at all by death. It is no harme to the seed, though it hath for the time a little earth harrowed or raked ouer it, it shall spring againe and flourish, and bring forth fruite in due season: And no hurt is it to these our bodies to be cast into the ground: Being sowne in weakenesse, they shall rise againe in power; being sowne naturall bodies, they rise againe bodyes spirituall, beeing sowne in dishonour, they rise againe in glory. 1.Cor.15. 24.

9 The keeping greene of Noahs Oliue-tree vnder the Floud, the budding againe of Aarons Rod, the deliuerance of Ionas from the depth of the sea, the voyce that calleth, Come againe, yee children of men: the Num.17.8 Ion.1.10. Psal.90.3.

hope

hope of Iob, that he should see God with no other, but with the selfe same eyes. The prophesie of Ezechiel vnto the drie Bones that should come, *Os ad Os*, Bone to Bone, may stirre vp in vs a ioyfull hope, and cheere our pensiue soules against all the feares and terrors of death. But the resurrection of our Sauiour Christ is the comfort of all comforts, *Vox Christi, vox Christianorum*, the voyce of Christ is by Christ the voyce of Christians. Saith saint *Austin*, Death, where is thy sting? Hell, where is thy victory? First, he speakes as a challenger: *Mors, ero mors tua*, O death, I will bee thy death: then as a Conqueror, *Mors, vbi aculeus*, Death, where is thy sting? which interrogation assumeth an absolute Negation. Now Death, thou hast no sting, or Death, thou art now no death, because I haue a resurrection to life.

Iob.29.23

Eze.37.7.

Hos.13.14

1.Cor.15.

And thus Christ triumphed ouer

ouer the strongest holds of the Enemy, to shew wee are deliuered from Hel and Death: and this comfort take wee by those diuine Articles of our Creed, which shew his discension, and resurrectiō. As Christ was the cause efficient, so was he also a figure of the Resurrection. He rising, wee all arise: As one cast into a Riuer, if the head keepe aboue water, the whole body is in safety.

10 Of a more powerfull cause, there is a more powerfull effect. Epiphanius saith, Adam was buried in Caluarie, where Christ was crucified, where the effect of Christs bloud distilled from his blessed Body, might say: *Surge qui dormis*, Arise thou that sleepest. If the sinne of Adam, who was a liuing soule, was the cause that death reigned ouer all, much more the Resurrection of Christ, who was a quickning Spirit, shall be of power to rayse vp all that be-

Epiph. lib. 1. Tom. 33.

beleeue, to the hope of euerla-sting life.

Wherefore, what greater ioy, then to bee able to know him, as the Apostle speaketh, τὴν δύναμιν τῆς ἀναστάσεως, And the power of his resurrection? As Christ in dying shewed, that wee should suffer: so in rising from death, he sheweth what wee should hope, to wit, that all the bones in Golgotha shall rise, and those that sleepe in the dust of the earth, shall awake. Phil.3.10. Dan.12. Ioan.11.2, 43.

Wherefore though Death do swallow vs vp, as the Whale did Ionas, blind vs as the Philistines did Samson, seale the Sepulchre vpon vs, as the Iewes did vpon our Lord Iesus, yet we shall come forth and breake the bands, as the Bird out of the snare: The snare is broken, and we are deliuered.

11 They may well feare death (sayth S. Cyprian) that haue no faith in Christ: but for those

those who are members of that Head, who vanquished the power of Hell and Death, Death is to them aduantage: and a gentle guide, that brings them home to euerlasting rest. Hence is it, that dying, they are said only to fall asleepe. They that sleepe in Jesus, as saith the Apostle, they lay them downe and take their rest, and God it is that makes them dwell in euerlasting safety.

1. Thes. 4. 13.

We are not wont to feare to fall asleepe, for sleepe is a refreshing after wearisome labours. The painefull labouring man, after his dayes worke ended, sleepes often more quietly then Dives in the marble Palace, on his bed of Iuorie, where he tosseth and tumbleth: he sleepes not quietly, either in life or death: and of such is that verified, O mors quam amara, O death how bitter is thy remembrance? What a sorrowfull day is this to careleſſe ſinners, when

when Iuſtice ſhall ſet ſuch a fine vpon their heads, as they are but deſaied men for euer? Hauing wearied themſelues, ſaith the Wiſeman, in the way of wickedneſſe, they ſhall cry out, What hath pride profited vs, or the pompe of riches brought vs? after all our ſtirre, we are neuer the neere, *Non mors malum, ſed poſt mortem ad pœnas, hoc malum.* Death is not euill, but after death to goe to puniſhment, that is euill. Wiſ. 5. 8.

12 Surely, this barren and light Land of worldly delights after all our drudgery yeeldes no other but a crop of Tares, trouble, feare, and vexation of mind, whereas thoſe that haue laboured in the Vineyard, and haue been often in watching, in faſting often, paſſed many ſleepleſſe nights, and reſtleſſe daies, doe reſt from their Labours, and fall aſleepe to riſe againe with their Bodyes, when the Sunne of righteouſneſſe ſhall ap=

appeare in euerlasting glorie.
1. Thes. 4. 13 Of these the Apostle saith, I would not haue you sorrow, as men without hope, for those that are asleepe. How acceptable therefore may death bee, when in dying we sleepe, and in sleeping we rest from all the traueils of a toylesome life, to liue in ioy, to rest for euer?

13 Againe, whereas death is a tribute, wee must all pay homage: *Fiat voluntarium quod futurum est necessarium, & offeramus Deo pro numero, quod pro debito tenemur reddere*, let vs make that voluntary which is necessarie, and yeeld it to God as a gift, which we stand bound to pay as a due debt. Had wee no farther hope then onely to attaine a State temporall, we might feare indeed, because when wee dye, all our happinesse shall dye with vs: but when GOD made Man of the dust of the ground,
Gen. 2. 7. GOD breathed into him the breath of life, and Man

Christ. Hom. 10. in Mat. 1

was

was made a liuing Soule, therfore not a dying Soule.

14 Cæsar writeth, that the bare opinion of the Druides, (who taught that the Soule had a continuance after the separation from those bodyes) made many of their followers hardie in great attempts, and abated in most the feare of death. Cynus himselfe could say vnto his Children, when he was ready to dye: Thinke not (deare Children) that I shall be no where, or nothing. *Cæ. lib. 6. de. Bel. Gal.*

If a bare reposall of a future Being, could so much auaile against the feare of death; what doth Faith effect, which doth warrant vs by good euidence? the Testator is dead, the assurance is good in Law, to set vs in peaceable possession of an inheritance to come, so surely confirmed. O happie Christians, that haue so good hope of happinesse! Thy dead *Men *Isa. 26. 19.

Men shall liue, together with my dead body shall they arise: awake and sing yee that dwell in the dust.

Gen.12.4. 15 If Abraham the faithfull Patriarch left his owne countrey and kindred at the commandement of Almighty God, and went into a strange Land, how willingly should we leaue this Country, where wee are onely strangers, and goe where wee haue our owne home and abode for euer?

Possidon. in vit. August. Thus was the resolution of S. Ambrose, who neither loathed life, nor feared to die, because, saith he, we haue a good Lord. This was the saith of

Luk.2.21. Simeon, who hauing seene Christ, prayed to depart in

Phil.1.29. peace. This was S. Pauls saine, when hee said, To die is to mee aduantage, because this passage was a dissolution, and this dissolution was to be freed from the prison of the bodie, and this freeing from the body, was to bee at liberty with Christ.

Christ. Seeing therefore that death it selfe, being duly consi-dered, should nothing at all dismay vs, then much lesse may the onely meditation therof. The more we meditate of death, the lesse wee feare it, the lesse wee feare it, the more faith haue we. What shall separate vs from the loue of God, that is in Christ? shall tribulation or anguish? shall life or death? Blessed be GOD, saith Saint Peter, who hath begotten vs to a liuely hope of the resurrection. Rom. 8.35

CHAP. VII.

That the afflictions of minde, which are incident in the life of man, may moue him to a meditation of his end.

SAlomon, whom God for wisedome chose to bee as it were the foreman of a great Enquest, to make enquirie of the state of the World, to come forth to speake

for all, and his conscience of all; having seene and experienced the nature of things vnder the Sunne, yeelds vp his verdict of all, as thus: All is vanitie and vexation of minde. This is in briefe, the condition of all in generall, recorded for posteritie, All is vanitie.

Eccl. 2.11.

2 The rich are discontented in honours, the poore languishing in griefe, the learned full of restlesse labours: for might not the learned Fathers haue well said, as the Lamps of the Temple, Alijs seruimus, nos consumimus, We serue other, and consume our selues? All, of what estate soeuer, are subiect vnto troubles, and vexations of minde. As if Salomon should haue said, You may looke for no other, all is vexation. I will tell you what you shall finde of the world. delight in it as long as you will, All is vanitie.

3 Small cause had the Israelites to care for their continuance

nuance among the Taske-masters of Egypt: and as small cause haue any to desire to liue in this world, as in a Wilderneſſe amongſt many Wolues. We know, Christ our Sauiour hath told vs, That beeing in the world, we are not of the world: In, but not, of. Ioh.15.13.

Heere wee may not looke for perfect rest of bodie, or all contentment of minde, and therefore to meditate of deliuerance, may bee some refreshing to the distressed soule, who may poure out her complaints, saying: VVould to GOD that day might once shine, when I shall see my Redeemer: When I shall come where is peace, within, and without, when I shall appeare before the presence of God with ioy, and bee no more oppressed with griefe, disturbed with desires, molested with thoughts, but liue and rest for euer. Such is the lot of our estate present, To be borne, to sorrow, to die.

4 What comfort can a man reape, or what quiet should hee take, where want is miserable, plenty is full of perill, which way soeuer wee cast our eyes, we find cause of cõplaint, that wee may well count laughter error, saying, *Quid insanis?* Why art thou so mad? and subscribe to that of the Prophet, Lord, thy terrors haue I suffered from my youth vpward with a troubled minde. *Iustus non viuit vt vult, nisi eo peruenerit, vbi mori, falli, offendi omnino non possit*, The iust Man, saith S. Austin, liues not as hee would, vntill he come where hee cannot die, bee deceiued, or annoyed at all.

Eccl.2.2.

Psal.88.15

Aug. de Ciuit. Dei, lib. 14. cap. 25.

5 Hauing then so little cause to ioy in this life, where there is small occasion offred to make vs reioyce, where the minde is so inuested with cares, molested with griefes, vexed with paine, we may recoũt with our selues the happinesse of them, who after the stormes of this troublesome

blesome Sea, haue cast An-chor in their safest Road.

6 Noah had much molesta-tion in the old world, he had the waters swelling vnder him, & heauens darke and gloomie o-uer him: at last the Arke staied vpon the Mountaines of Ara-rat, and then was Noah a glad man: Lot was grieued amongst the sinnefull Sodomites, at last, God sent his Angels to take him cleane away. Elias mourned for a time, sate vnder a Iuniper-tree, sent vp his sighs to heauen, at last came the chariot, and then there was no more Iezabel to persecute him, no more false Prophets to band themselues against him. The Saints vnder the Altar may for a time cry, How long Lord Iesus! After a little more suffering, their disgrace shall be turned into glory, their mourn-full teares into a gladsome tri-umph. Gen. 19. 7.

7 Why art thou so vexed, O Psal. 42. 11.

my ſoule, and why art thou ſo diſquieted within mee? O put thy truſt in God. In the multitude of the ſorrowes (ſaith the ſame Prophet) that were in my heart, thy comforts (Lord) haue refreſhed my ſoule. **Thereby ſhewing, that as the world had a multitude of ſorrowes to aſſault his heart, ſo God hath a multitude of comforts to refreſh his hart, amidſt a Sea of ſorrowes.** As our ſufferings in Chriſt doe abound, ſo our conſolations alſo in Chriſt doe abound too, ſaith S. Paul.

2.Cor.1.

8 **Our Sauiour knowing that his Apoſtles ſhould haue many and great diſcomforts in the World, promiſeth to ſend them, after his Aſcenſion by** Iohn 14.6. **into heauen,** another Comforter; **for his preſence was their comfort for the time beeing, and afterward in their deepeſt Priſons, they ſhould haue the holy Ghoſt their fellow Priſoner, and howſoeuer the**

World

world did outwardly annoy them, yet they should inwardly haue a Comforter to make them reioyce in their sufferings, and after all, to reioyce for euer.

S. Chrysostome vpon that of the Apostle, *Si Deus nobiscum, quis contra nos?* If GOD bee on our side, who can be against vs? yea rather, saith hee, *Quis non contra nos?* Who is against vs? nay, who is not against vs, if God be with vs? But howsoeuer they are against vs, they shall not preuaile, or long trouble vs: God is a rewarder of patience, and death the finisher of paine. We haue passed, saith the Prophet, through fire and water, not fire onely as the three Children, or water only as the Israelites, but fire and water, all kind of aduersities, we haue passed them, and so not stayed in them, but thou hast brought vs to a place of rest: so rest will follow. Rom.8.11.

9 Now therefore, though the burden bee heauy, yet it is a lightsomnesse to remember the way is not long. What saith Apo.22.12 Christ our Sauiour? Behold, I come quickly, and my reward is with me.

10 When the Apprentice cals to minde, that his yeeres of couenant will now shortly expire, and that then he shall haue his freedome confirmed, the remembrance hereof maketh many labourſome Moones seeme more light, and lesse grieuous vnto him.

The poore Traueller in thinking of his Inne, goes on more cheerefully towards the end of his painefull Journey. The Bond-man in calling to minde the yeere of Iubilee, is wont with more patience, to passe through the yeres of bondage. Now then amidst the sundry sorrowes, incident vnto the state of Man, and our condition here, a meditation of our end,

end, may much mitigate, if not altogether take away, the greatest sorrowes of all.

Many are the troubles of the righteous, but the Lord deliuereth them out of all: how many and how great soeuer they are, yet an end they shall all haue, for the Lord taketh either troubles from them, or taketh them from troubles. Psa. 32.19.

Great are their trials, but saluation will one day make amends, when they shall haue all teares wiped from their eyes, and their reward bee so much the more ioyous, by how much the course of their life hath been grieuous vnto them.

11 Seeing therefore, that on euery side we haue such vrgent occasion to passe the dayes of this wearisome Pilgrimage in anxietie and pensiuenesse of mind, may we not thinke them thrice blessed, who are now landed on the shore of perfect securitie, and deliuered from

the burthen of so toylesome a labour, to bee where are no teares; and where there is no cause of teares, no trouble; for that there is no cause of trouble?

May wee not thinke them happy men, who are gone from a shadow of life, to true life it selfe, from darknesse to light, from trouble to rest, from men to God? May we not be refreshed, I say, in calling to minde that this battell will one day haue an end, and we freed from the throwes of all these bitter calamities?

Well may we weepe & mourn as Iob and Ieremie did, in consideration of our birth or entrāce into this vale of teares, and often may we muse with gladnesse of the time of our departure from the same. After all sorrowes and those threatning voyces, A voyce will come from the Throne, when the vyall of the seuenth Angel shalbe powred out, and

Apo.16.17

and will say, *Factum est*, Now all is done.

Though God do begin with *afflixi te*, I haue afflicted thee, hee will surely end with *non affligam te amplius*, I will afflict thee no more.

12 Consider wee the state of man from the very beginning of Adam, besides his continuall trauel in the earth, the remembrance of his felicitie lost, could not but be irkesome vnto him: he hath but two Sonnes, and one is taken away by vntimely death, Abel, in the flower of his age. Noah liues long, and what with his sorrows in the world, the comming of the floud, the mocking of his Sonne, wee finde his life more bitter then a hundred deaths: so, to suffer, is not our lot alone.

First, God called Abraham, *Ad tentationem fidei*, to a triall of his faith; and after, *Ad benedictionem pro fide*, to a blessing for his faith, because thou hast endured Gen. 22. 17

by

by Faith, in blessing, I will bleſſe thee, saith the Lord.

CHAP. VIII.

That the griefes of the body may also moove vs, to enter into this serious meditation of our end.

Dan.9.8. WHen the Prophet Daniel sawe what was, & in all likelihood (vnlesse God had set to his helping hand in time) what still should be the estate of the people, while they were in the thraldome of Babylon, hee thought more and more of his and their deliuerance, and besought God to looke vpon the desolation of his people, to shew mercy for his mercies sake, in ridding them from all.

When we see and feele what is, and still will be the condition of this our Babylon, griefes of body, & afflictions of minde: we may in our highest deuotion to God, call to mind the time of

of our dismission, and our good deliuery from all. Yea, we may consider, that there will come a day, when these craued bodies, subiect to seuerall infirmities, as the head to Megrims, the Lungs to suffocations, the Joynts to gowtes, the stronger parts themselues to conuulsions, by shrinking in of the sinewes: there will bee a time, whē these bodies, I say, which haue holpen to beare the burthen of the day, shall with the happy soule liue together, and reioyce together. *Orig. periarchon. l. 3.*

2 In the meane season, we may remember in all these infirmities, that of the Prophet, The Lord wil not faile his people, neither will hee forsake his inheritance. Dauid knew it was Gods maner to try his seruants, and therefore in his afflictions, hee made this protestation of himselfe, and them, Though all this come vpon vs, yet will not we forsake thee. Psa. 94. 4. Psal. 114. 18.

3 It

3 It is our Isaaks vse, first to feele vs by tribulation, & then to blesse vs: by these infirmities of the body, wee may consider, Gods feeling. Now after we haue suffered a little, then
Ge. 27.23. take a blessing, my Sonne.

4 Though the wind blowe cold, yet doth it cleanse the good graine, though the fire burne hot, yet doth it purifie the best Gold. Afflictions, as they are παθήματα, so are they also μαθήματα, both sufferings and instructions. For these afflictions doe often cause an vtter contempt of all worldly pleasure, humblenesse of mind, penitence, and sorrow of heart for sins passed, and a more heedfulnesse for the time to come; thus by bodily chastisements, God doth kill his and our enemies, that is, our sins in vs.

By this means also, sicknes is vnto the faithfull, as a Physicion, *& quæ contristant, & quæ non contristant, in bonum mutat*, both things

things that make them ſorrowful, and thoſe that doe not, God turneth all to their good, ſaith S. Chryſoſtome.

Chryſ. ſup. ca. 50. Gen.

5 In the hundreth and ſeuen and thirtieth Pſalme, the peoples captiuity is thus mentioned, *Super flumina Babylonis*, By the vvaters of Babylon, we ſate downe and wept; In the Verſe following: As for our Harpes, we hanged them vp, vpon the trees that are there nigh. We ſate downe, a token of their humility, and wept, a ſigne of ſorrow and penitencie, as for our Harps, we hanged them vp, which ſhewed they were now very far from mirth and melody. But heere we meet with a queſtion worth the aſking; If ſinne and tranſgreſſion were the cauſe that Adam had ſorrow in the fruit of the earth, and Eue ſorrow in the fruit of ẏ womb; nay, that death was inflicted as a puniſhment vpõ them and theirs, how is it that the puniſhment

Pſa. 137. 1. 2.

nishment of sin by Christ now taken away, both sorrow, and death still remaine? I will shew you, saith S. Austin, against the Pelagians, how this holdeth. First, these were punishments for sinners, but now they are *Exercitia fidelium*, exercises of beleeuers, and so were they in effect in all ages.

Aug. de Remis. Peccat. cont. Pelag.

6 All the life of Salomon was full of prosperitie, and therefore we find that Salomon did much forget God: but the whole life of Dauid had much aduersitie, and therefore we see by his Penitentiall Psalmes, and others, that Dauid did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the worser part of man, saith S. Ierome, is sometimes punished, which is the body, that the better part of man, to wit, the soule in the day of Iudgment may be saued)

Hier. con. Iouin.

ſaued) ſo are they in the cauſe, effects of Gods loue. For, though hee be at ſome times a chaſtening Father, yet a Father: though a launching Phyſicion, yet a Phyſicion, & therefore one that loues, and that cures. Wee need no more, but lay open our griefs, and let him alone with the ſaluing, who ſees chaſtiſements ſometimes are as neceſſary for the ſoule, as medicines for the body, who knows better then our ſelues, how beſt to doe vs good.

8 Wherfore though affliction be hard of digeſtion to the naturall man, though the potion be ſharp, yet it is his, whoſe intent is to procure health, *Quos amo, caſtigo*, Whom I loue, I chaſtice, ſaith Chriſt vnto his, whoſe loue in chaſtening we may not refuſe. S. Chryſoſtome could ſay, *Magna tentatio non tentari.* A great temptation is it, not to bee tempted at all. Apoc.3.19

9 Iob was a righteous man, by

by the testimony of him, whose testimony was most true. What
Iob 1. 8. sayest thou to my seruant Iob, an vpright and iust man, one that feared God? The next newes we heare of him, Iob is afflicted in body, from the crowne of the head to the sole of the foot. You
Iam. 5. 11 haue heard (saith S. Iames) of the patience of Iob, and what end God made with him. The holy man was tempted, to teach vs what wee should doe, when we are tried.

10 S. Ierome hauing read the life and death of Hilarion, who after hee had liued religiously, died most Christianly, folding vp the book, said, well; Hilarion shall be the Champion, whom I will follow. If S. Ierome could say, Hilarion should bee the Champion whom I will follow; if chaste men may say, Ioseph shall bee the Champion whom wee will follow, then may afflicted men say for true patience, Iob shal be the Champion

pion whom we will follow.

Toby, after the deed of mercy in burying the dead, was accepted of God: the next tidings we heare of Toby, is, the holy man Toby is striken blind, and lest Toby might surmise hee was out of the fauour of God, a reason is added in another Chapter, as some read, *Quia acceptus eras Deo*, Because thou wert accepted with God, thou wast tried. Tob. 2. 10.

11 To suffer some chastisements, we may be content, for, respecting our sinnes, God by these afflictions doth lay but a soft hand vpon vs. Hester said: *Peccauimus contra Dominum, ideo punit nos*, Wee haue sinned against the Lord, therefore a punishment is come vpon vs: so these bodily infirmities wee may impute them to our sinnes. So saith Daniel in his Prayer, Wee haue sinned against thee, and are made a reproch to all that are round about vs. Hest. 4. Dan. 9. 20.

It was an ancient Fathers prayer,

prayer, *Domine hic vre, hic seca, vt in posterum sanes*, Lord, heere seare and cut me, that thou mayst heale me for the time to come: **Better to suffer heere, then hereafter.**

Chryſ. Hō.7. Ep. ad Heb. *Non respicias* (saith Chryſoſtome) *quod via est aspera, sed quo ducit*: Reſpect not ſo much that the way is painefull, as that the end thereof is pleaſant.

Apo.7.14. 12 **When S. Iohn asked the Angell what they were that appeared in long white Garments, with Palmes in their hands: the Angell answered,** Theſe are thoſe that came out of many tribulatiōs in the world. **To shew, that after the stormes of a troublesome life, they beare Palmes, & weare crownes, in token of everlasting triumph.**

13 **There is a threefold consideration, that may moove in vs matter of Meditation to this effect. The first,** *Quid fuimus*, What wee once were. **The second,** *Quid sumus*, What wee now are: **The third,** *Quid futuri*-

mus,

mus; What after a short space wee shall be. **What wee once were, is shewed by that of** Esdras, O Adam (saith he) what hast thou done? **When** Adam **fell, we all fell. If the estate of man had been without sin, mans estate had bin as the Angels in Heauen,** saith S. Austen, *sine morte media, immortalitatem consequentia*, it had attained immortality without passing by death.

1. Esdr. 7. *August. de Ciuit. Dei, lib. 12. c. 21.*

Salomon **in his princely seate was clothed in great royaltie, and yet** Salomon in all his royalty, was not clothed like the Lillies of the field. **But neither** Salomon **in all his royaltie, nor the Lillies of the field were euer so clothed, as was** Adam **before he lost the clothing of innocency. O happy** Adam, **if** Adam **had considered so much!**

14 **Wherefore as the people in the time of the Prophet** Agge, **beholding the forme of the Temple, how farre inferiour it was vnto the former glory**

glory thereof, might well sorrow when they saw the one, and remembred the other. In like manner, when wee call to mind the estate of innocencie, wherein God made all things for man, and man for himselfe (in that wonderfull excellency) placed him in Paradise, a garden of all delights, subiect neyther to griefe of body, nor vexation of mind, wee cannot but with some sorrow for sin, wherwith we should ever be at utter defiance, remembring our losse by sinne, bethinke our selues of that former felicitie, and in the first place, *Quid fuimus*, what we once were.

15 For the second consideration, *Quid sumus*, what we now are, euen sojourners in this vale of teares, exiles from our native home, where troubles come like Iobs messengers, no sooner one hath told his tale, but another steps in, to say as much, where men are beset with crosses and calamities

calamities round about, the feeling whereof may moue vs to breake foorth into that deſire of the Apoſtle, Who ſhall deliuer vs frō theſe bodies of death? Rom. 7.24

16 Cato the wiſe, an Heathen man, could tell his Schollers, that if it were offered him to be young againe, he would in no caſe accept of ſuch an offer: ſo wearieſome counted he the condition of his eſtate preſent.

17 For that future ſtate *Quaerimus*, What wee ſhall bee, when theſe droſſy bodies ſhall bee changed, and made like vnto the glorious Bodie of the Sonne of God, of which bodies God in mercy ſaith, as ſometimes he ſaid vnto Abraham, for Iſmael, I will bleſſe him alſo: ſo of theſe bodies in their reſurrection, though as Iſmael they are not ſo free borne as Iſaak the Soule, yet ſhall they haue a bleſſing too. Phil. 3.21.

18 A Chriſtian remembrance hereof doth make vs deſire with

with a longing perfection elsewhere. Hope (saith Salomon) Pro. 16.42
that is deferred, doth afflict the mind.

In the meane season, considering that *Nihil iucundum, nisi in iucundo illo loco*, Nothing is indeed ioyfull, but in that place of ioy: It may make vs the more cheerful to passe ouer the greatest griefes of body, and afflictions of minde whatsoeuer, which afflictions in this life, are testimonies of Gods loue, but in the life to come, signes of his iustice.

19 It is the wont of fathers to hold a hard hand ouer their owne children, when they suffer the children of Bond-men to goe loosely as they list: God that keepes an inheritance for his, after his rodde in correcting, Psal. 23.
hee hath a staffe of stay and comfort, and an inheritance in the end, which makes amends for all.

Wherefore, wee may reckon these

these tryalls as Harbingers, to warne vs beforehand of deaths comming, as testimonies of Gods care ouer vs, as medicines to cure our diseases, which medicines, at the first they doe make vs sicke, but a little after wee are the better for them. In a word, these chastisements are as Schoolemasters towards our end, to teach vs this lesson of learning to Dye.

If God (saith S. Ierome) had promised vs all peace and quiet, both in this world, & in the world to come, then our troubles here might amaze vs, and make vs doubt of our future rest: but finding by proofe, the manifold tribulations of this life present, wee may expect with comfort the promise of the time to come. *Hier. de Consol. in aduers.*

20 If a Heathen man could say, when hee saw a suddaine shipwracke of all his worldly wealth, all lost in a moment: Well, Fortune, I see thy intent,

thou wouldest haue mee bee a Philosopher: how much more may the Christian man say, after the many and manifold afflictions in minde and body: Well, I see that God would haue mee euen to become religious, and to enter into a meditation of the life that is freed of all: for departing this world vnto God, wee cease to grieue, wee cease to sorrow, wee cease to sinne.

CHAP. IX.

How much it concerneth euery one in time of health, to prepare himselfe for the day of his dissolution.

SEeing that our good or bad estate in the Life to come, depends much vpon the quality or condition of the life present: for, where the Tree falleth there it lyeth, and our passage in order, is from the life of grace, vnto the life of glorie: that see but little, that perceiue

Eccl. 11. 3.

ceiue not how greatly it concerneth euery Christian in time of best health, while yet hee hath day before him, to set forward in a prouident course: that so in the coole of the Euening, hee may arriue at the port of euerlasting rest. To be alwayes fearefull, alwayes watchfull, alwayes heedfull.

Salomon teils vs, the Ant by instinct of nature, remembers it will not be alwayes summer: Ieremy teils vs, the Crane and the Storke thinke of another season to come: we may goe to schoole to these silly creatures.

If we remember Dauids blessed man, he is resembled vnto a tree that brings forth fruite in tempore suo. The fruit which the carelesse sinner bringeth foorth, is often in tempore non suo, while he presumes to strike in with God in his last extremities. It is far better to enter in while the gate is open, then to knocke in vaine when

the gate is shut, to seeke the Lord when hee may bee found, then to be found of him vnprouided, when we would not bee sought. The Ship should bee mended in the Hauen, not in the tempestuous Sea. The breach would bee repaired in time of peace, and not in hot skirmishes of war. In time a care would be had of our estate for a time to come.

2 The dayes of man are but short, his time vncertain, that little moment we haue, to prouide for a state of all continuance, and gaine eternity in, is run ouer before we are aware: Gods mercy in giuing vs time and grace, passeth along as a pleasant Riuer: if wee stop the course thereof, by our continuance in sin, it wil arise high and turne into iustice, beare downe by force, and ouerthrow our surest repose in the world.

3 That which once, and neuer but once, is done, should bee aduisedly begun, carefully prosecuted,

secuted, and most seriously la-boured with all industry vnto the end: wee sleepe with our cause, and wee rise with our cause, as S. Austin speaketh.

4 It is the counsel of the holy Ghost: Doe good while ye haue time. The place of making at-onement with our aduersary is, while we are in the way: if there bee no preparing oyle in our Lamps, there will be no en-tring with the Bridegrome: if no running, no crowning. For a sure rule it is with God, Doe well, and haue well. Liue the life of the Righteous, and dye the death of the righteous.

Gal. 6. 10.

Mat. 5. 25.

Mat. 25. 8.

5 If any aske (sayth Lactantius) whether death be good or euill, my answere is, Looke vnto the condition of the life precedent, which if it be passed ouer in vertue: O well is thee, and happy thou shalt bee: if o-therwise, the case is altred, *Mors peccatorum pessima*, the death of sinners is worst of all: For why?

Lac. lib. 6.

Psal. 34. 22

they passe ouer their days, saith Iob, in great tolitty, and sodainly fall into a sea of miseries.

Because wee know not the day, wee should watch euery day, because wee know not the houre, wee should watch euery houre. Wee see, that in matters of waight, foresight and deliberation is wont to bring them better to passe. Those that runne for a corruptible crowne, saith the Apostle, abstain from all things: then wee for an vncorruptible crowne, ought to doe as much. The husbandman will take his season, the Souldier will watch his fittest time to assault the enemie, euery one will cast the best way to compasse the busnesse hee hath in hand: and shall the Christian man be altogether careiesse and negligent in preparing himselfe for his departure? God forbid. Should hee not turne to God, but when the fauour of God is tur-

1. Cor. 9. 25.

turned from him? should hee put off a matter of so great weight, as his conuersion is, vntill the last extremities? It is no safe course so to doe: when the infirmities of body in the Patient, and griefes of minde make him vnfit for so needfull a charge as hee hath, at these times to dispose of things. When by reason of paine he is neither, for the most part, willing, nor able to order aright his conuersion to God, then and not before, to thinke of the welfare of his soule. Is this well? No certainely: It is the Wise-mans wise counsell, *Ante languorem, adhibe medicinam: ante iudicium, interroga teipsum*: Before thy languishing griefe, consult of the medicine: before iudgement, examine thy selfe. Abigal shewed her selfe a prouident woman, who went beforehand & pacified Dauids wrath, and so preuented imminent dangers.

Psal. 33. 6.

6 The Prophet Dauid expressing the prouident care and carefull prouidence of an holy man, saith, *Orabit ad te in tempore opportuno*: Hee shall pray vnto thee in a time conuenient, or remember thee, O Lord, in a time when thou maist be found.

The careiesse seruant that said in his heart, The Master doth deferre his comming, the Master of that seruant shall come in a time he thinketh not, & giue him his portion, where shall bee weeping and gnashing of teeth: for if they are happy, whom hee shall finde so doing, then what are they whome hee shall find not so doing? Happy are those seruants who attend his returne, these are those that sometimes looke forth, as Abraham at the entrance of the Tents: these are those who haue their loynes gyrt, their Lampes burning, oyle ready: these are those that waite with the Wise Virgins for the Bride-

Bridegroomes returne: these are those whome their Lord shall finde *sic facientes*, so dooing, and therefore make them rulers ouer much, Take them by the hands, and bring them to the participation of euerlasting ioy.

7 To conclude, these are those who are euer ready (saith Beda) whether the great Lord knocke or come: *Pulsat, cum per ægritudines ostendit mortem vicinam; venit, cum iudicium apparet:* He knocketh, when by sicknesses hee sheweth death is neere; he comes, when he appeares to pronounce iudgement. O that men would with carefulnes prepare themselues in time, while they are their owne men! they shall one day finde the benefite of this carefulnesse. *Viner. Bed. in Luc.*

8 To him that passeth thorow darke places, one light carried before him, wil do more good, then manie that are brought after. For him that

vndertaketh a long iourney, aduice beforehand will stand him in stead.

For this spirituall voyage, the vowe of the Prophet should bee the vowe and resolution of euery particular man, by the assistance of Gods grace. *Dixi, Custodiam vias meas*, I said, I will take heed vnto my wayes.

A religious preparation in time would doe men more good then they are aware: happie are they that seeke the Lord while hee may bee found: for there will come a *Non noui vos*, I know you not, for them that come to buy, when the market is done.

9 Christ wept for the men of Ierusalem, which would not weepe for themselues: and all was, because they knew not the things that did belong vnto
Luk.19 41 their peace, *in die sua*, in that day of theirs.

1.Mach.6. 12,13. Antiochus, after his many iniuries offered vnto the people of

of the Iewes, and vnto the Temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods seruice, when the Lord called him to answere the cause at his owne consistorie, he could then wish he had neuer meddled with sacred goods, only consecrated *ad pios vsus*, to the Church, to godly vses.

When Pharao saw the Sea ready to swallow him, he could then no doubt be sory that euer hee had wronged poore Innocents, and oppressed Gods own portion. When sleepe is gone from their eyes, when rather extremitie of griefe then true sorrow doth rake out a little sicke repentance from the most carelesse: when rest is departed from their tossed beds, then many may wish that they had vsed lesse oppression, that they had fasted often with the Apostle Paul, prayed with Daniel, wept with Mary Magdalen, liued

2. Cor. 11. 17.
Dan. 9. 21.
Luk. 7. 18.

ned in meane estate, and so haue feared God, rather then to haue enioyed the pleasures of sinne for a season, which they finde to be full of bitternesse at the last. These things should be considered in time, and now is the time.

Pro. 1. 28. 30 They shall seeke me (saith Wisdom, speaking of negligent sinners) but they shall not finde mee, and why? because they seeke when it is too late. The foolish Virgins may call Lord, Mat. 25. 11 12. Lord: but when the Bridegroome is past, and that milde countenance of Christ turned away, the wofull plight of these Virgins shall bee such, as it were enough to breake their hearts with sorrow, if it were possible for their hearts to breake.

Are not the pleasures of sin deare pleasures? Had we not neede then in a case of such importance, to stand euermore ready by a serious preparation

on for our end: To hold vs fast in the feare of God, and to waxe old therein, as Syrach counselleth vs? Eccle.2. 6.

11 Moreouer, this our continuance here is certaine in vncertainty: therefore saith one, *Nobis certam solicitudinem imponat incerta conditio:* Let our vncertaine condition put into vs a certaine carefulnesse of our estate to come. If in any thing, that care of the Prophet is to bee remembred, who would not suffer his eyes to sleepe, nor his eye-liddes to slumber: it would surely in this of all other be remembred. *Eus. Emis. Homi. ad Mona.*

Who would passe a day in sinfull security? Who would lay him downe in that state of life, wherein hee would be loth to bee gone and leaue this Tabernacle? Do not many meete with death, and are they not often surprised at places of greatest triumph, where men are wont to thinke of nothing lesse? now

now merry, and in short time mourned for: a Bone in the meate, a hurke in the cup. The laying baite of an enemy, hath made many a stout Champion, after manifest perils escaped in the middest of the hatefull enemies, to yeelde by so weake a meanes, whether they would or no. Isaak the Patriarke, Aaron the Priest, Dauid the Prophet, Iosias the young Prince, Israel the people, by little and little all weare away: See the day neuer so long, at last comes euensong.

12 Many good friends oftentimes in the world, shake hands at parting, and wee see their next meeting is at heauen. Wherefore when wee keepe our solemne assemblies, we had need keepe them religiously minded: for wee know not whether wee shall euer keepe them any more. When we make our humble repentance to God, we had need doe it sincerely indeede, it may

be

be our last.

There is a time to seeke (saith the Wiseman:) here is the time of seeking, life is here wonne or lost, heere prouide, and bee safe for euer. And because the time is short, let them that vse this world (saith the Apostle) bee as though they vsed it not: This is the sure way, though narrow, this is the right gate, though straight, and it leadeth vnto life. Eccle.3.6.

Sathan he is busie, because his time is short, and therefore his wrath is the fiercer: At first he assaulted the church by violence, but now by deceite. The woman was deceiued (saith the Apostle) deceiued, and so not ouercome; whereby wee may learne, that our relapses into sinne, come not so much from our enemies force, as from our negligence. But we remembring the continuance of time, should vse all diligence, and haue the greater care to preuent

uent the subtle serpent. Wee know not whether wee shall haue so fit a time of repentance euer heereafter.

It is said of certaine Hawks in colder countries, that they are most earnest and eager to take their prey, when the day light there, is of least continuance. Let vs not care so much what shall bee after vs in the world, but let vs care what will become of vs when wee are departed hence, in the world to come. Heare good counsell (saith S. Austin) Doe that before death, which may doe thee good, when thou art dead.

Aug. in Enchirid. ad Lau. de Dulcit. Quæst.

13 The Church doth pray (& that in most Christian manner too) that the faithfull may be deliuered from suddaine or vnprouided death. And surely great cause hath the sober Christian man to desire rather leisurely to yeeld himselfe to God, if it shall so stand with his good pleasure, then to bee ta-

taken in a moment from the society of men. To haue a good departure out of the world, may bee a good mans prayer, and to close vp the course of life with a treatable dissolution, is ℔ faire Christian end wee may all beg at the hands of God.

Notwithstanding, when the minde is well prepared, & euery day resigned to his will, who knowethbetter then our selues, how best to bring vs to his kingdome; though the Christian end his dayes by a more short riddance from these bodily infirmities, the suddainnesse, with Gods helpe, is no preiudice vnto his future good, that liues euer prepared for the day of his departure, and they are not ouertaken with death, how suddenly soeuer they are gone that dayly minde the time of their dissolution.

14 Wee may remember that if wee respect our estate, and condition of life, we are all at one,

one, and at the selfe same stay. *Bern. de consid. ad Eug. lib. 3.* *Considera*, (saith S. *Bernard*) *non qualis sis, sed qualis fueris.* Consider not so much what thou art, as what thou shalt be. What is become of all Adams posterity, for these many hundred yeeres passed? excepting a remnant, are they not all gone? must not the remnant follow afeer?

15 Moses mentioning the age of those who liued before the floud (when as yet the dayes of man were of more continuance then they are) saith, All the dayes of *Seth* were nine hundred and twelue yeeres; and hee dyed. All the dayes of *Iered* were nine hundred sixtie and two yeeres, and hee dyed. All the dayes of *Methusaleth*, were nine hundreth sixty and nine yeeres, and hee dyed, that same, *& mortuus est*, & he died, whi ere long be the clause appliable to vs all. In the meane season wee reade the Epitaphs of others,

Gen. 5. 8. 20. 7.

thers, and follow the Funerals of some deare friends: wee see many, as those on whome the tower of Siloa fell, gone in a moment, they are warnings sufficient (if warnings will serue) to make vs liue prepared for our end. Luk. 28. 4.

16 Careiesse men (saith one) are not vnlike dissolute seruitors in Princes Courts, who hauing their allowance of lights, spend them out in riot, and so at last are faine to goe to bedde darkling: prouident Christians haue a forelight to thinke of the time to come, consider this transitory estate will haue an end, and therefore prepare for another world, where they may haue a stay or perpetuity of rest.

17 Now then to bee euer in a readinesse for the giuing vp our account to God, to liue prepared for the day of death, the vncertainty of life, the waightines of the charge may iustly Luk. 16. 3.

iustly moue vs all to be careful indeede. How much therefore it concerneth vs in time of health to prouide for another world, euery one doth see, wee haue not two soules, that wee may hazzard one.

Leuit. 23. 27. In the 23. of Leuiticus, God tels his people of a day and a way of reconciliation or atonement: hee that humbleth not himselfe that day, it should goe euill with him: whence they might perceiue, how that it should goe well with them, that did that day humble themselues. This life is the day of reconciliation: if wee now humble our selues, it shall by the grace of God goe well with vs. In the twelfth of Exodus, God willed his people, vpon their passage out of Ægypt, to haue their loynes girt, their staues in their hands, their shooes on their feete, that there might bee no let when the time of their deliuery should come: we know not

not how soone God will send vs from this Egypt: Iesus Christ grant wee may keep our Passeouers with soules prepared to be gone.

Whoso feareth the Lord (saith the Wiseman) it shall go well with him at the last, and hee shall finde fauour in the day of his death.

CHAP. X.

The manner of preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.

THE meane then to dye the death of the righteous, is first to liue the life of the righteous.

The meane to sit with Abraham, is heere to walke with Abraham; for God hath appointed a vertuous life to goe in order before the great reward of eternall life, not as the cause, but as the consequent of

of our blessed righteousnesse in Christ our Saviour.

What remaineth, but to frame the premises, as wee would have the conclusion? To sow as we would one day reap? for those that will lie soft, must make their bed thereafter, and to line the life we hope to liue, is in a generality heere to liue religiously. *Si non in hac vita, non post hanc vitam*, If wee prouide not in this life, there is no prouiding after this life. *Aug. de cur. ger. pro morte.*

3 The old Christians made the world to read in their liues what they did beleeue in their hearts, and gaue occasion to heathen men to say, This is a good God, whose seruants are so good. Heathen men see & heare of the great deuotion of the old Christians: they in effect thus reason: Surely these men are of God, these without doubt look for a world to come. The labours, the learnings of the ancient Fathers, their sin- *Iust. Mart.*

sincerity amongst men, their devotion to God, it was the wonder of the world. The seruants of Ahaziah tell their Master of the man that mette him in the way, his attire, his words, &c. Ahaziah sayth it was Elias the Thesbite. Therefore then this good and holy conuersation of life after the example of good men, what better state for a Christian man to stand in euer prepared for his end?

4 Was not that a memorable protestation of Samuel, when before his death, in the presence of all the people, hee declared as thus, his integritie of life? Behold, heere I am, beare record of mee before the Lord and his Anointed. As if hee should haue said, Giue mee my *Quietus est* at parting. Whose Oxe haue I taken? to whom haue I done wrong? The peoples reply in effect was, Now God be with thee, good Samuel, to whom

1. Sa. 12. 3.

whome thou art going, thou hast indeede done vs no wrong. And so with mournfull hearts they gaue him this good testimony at parting.

Act. 20. 26, 27. 5 That of S. Paul, when he tooke his farewell of the men of Ephesus, who wept abundantly for the words he spake, being chiefly sorry they should see his face no more. I take you to record this day, I am pure from the bloud of all men, I haue coueted no mans siluer or gold. After so good a life, was not this a good farewell? That of Luk. 2. 29. Simeon a iust man, one that feared God, and waited for the consolation of Israel, was it not a godly course, to embrace Christ, and pray to depart in peace?

Poss. de Amb. 6 O good life (saith an ancient Father) what a ioy art thou in time of distresse! It made the same Father neither ashamed to liue any longer, because he had liued honestly, nor afraid

afraid to dye, because hee had a good Lord. Sweet is the felicitie of that man, whose workes are iust, whose desires are innocent.

7 Plutarch writeth of Pericles, that hee never caused man to weare sorrowfull attire, hee was so harmeless. And of Lysander, that he was more honored after his death, then ever he had been in his life, hee was so vertuous. *Plutar. in vita Peri. Plut. in vit. Lysand.*

But the Wiseman speaking of the seruants of God, who passed through the darknesse of this world with lamps in their liues, which both light themselues and others: The righteous (saith hee) are had in perpetuall remembrance, their bodies are buried in peace, but their name liueth for euermore. Eccl. 44. 14

For such is the power of vertue, as it makes men not onely honoured when they are aliue, but also whē they are dead, and it is wont to take good men

out of their graues, & cause thē to liue in the mention of long posterity, hauing their names registred and inrolled with the Saints of heauen, & their fame canonized in the booke of life.

These stood euermore vpon their departure, hauing that heauenly treasure of a good conscience, peace, and tranquillitie of minde: When the euill are tossed, saith the Prophet Esay, as the raging waues of the Sea, their name perisheth, saith the Wiseman, as if they neuer had beene.

Esa. 57.20.

8 Thus the Innocent life, like the watchfull seruant, openeth the doore gladly, when his master knocketh, but the retchlesse seeketh corners, beeing ashamed to be seene: nay, saith one, *Pudet videre eum quem contemsisse meminit*: Hee is ashamed to see him whom he remembers he hath contemned: the one is quit by a ioyfull proclamation, the other found guilty at the barre of

of his owne conscience.

Hee that will say with the Apostle, *Mors mihi lucrum*, Death is to mee aduantage: must liue with the Apostle, τὸ ζῆν ἐμοὶ Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. *Omni bona conscientia*, with all good conscience. I read of one who a little before his departure from the world, spake these words to them about him, My friends, I now finde it true indeed, he that leaueth all to follow Christ, shall haue in this world *Centuplum*, a hundred fold: I haue, I haue, I haue that *Centuplum*, peace of conscience with me at parting. Thus much in generall of preparing our selues for the time of our dissolution. Phil. 1.

To come neerer home, the applying of himselfe to Faith, Hope, and Charitie, is that Christian estate wherein the seruant of GOD once settled, neede not to feare to speak with his enemies at the gate. Psa. 128. 5.

Faith is the staffe, whereupon wee stay both in life and

death, which saith teis vs, that God through Christ is become propitius vnto vs. By faith we are blessed, saith S. Paul, in the third to the Galathians, 9. By faith we reioyce in tribulation, in the fift to the Romans: By faith wee haue accesse vnto God in the third to the Ephesians. This is the shield whereby we quench the fiery darts of Sathan. This is the meane whereby wee resist his power.

Gala. 3.9.

Rom. 5.2.

Eph.3. 12.
Eph. 6.6.

10 Nahash the Ammonite, would make peace with ỹ men of Iabesh Gilead, but vpon condition, that hee might thrust out their right eyes. This olde Ammonite our enemie, would offer peace to Gods Children, but it is vpon condition, for hee would haue their right eyes, or that blessed Faith that holds the soule-saving loue of Christ crucified, put out: but will the true Gileadites yeeld to such a condition? No, not for tenne thousand worlds of riches.

1.Sam. 11. 2,3,4.

11 Haue

11 Haue we any thing to doe at the throne of God in heauen? there wee haue but two pleas, the one of innocencie, the other of mercy. Becauſe wee cannot plead the plea of innocencie, Faith bids vs boldly plead the plea of mercy, and tels vs, the Iudge is reconciled.

What ſhal ſeparate vs being once confirmed in faith, from the loue of God in Chriſt Ieſus? Shall powers, or principalities? things preſent, or things to come? No, neither life nor death. Rom. 5. 1 Rom. 8. 8

12 What manner of Faith Chriſt cõmendeth in the Goſpell, wee read by that of Mary Magdalen, who after ſorrowing and weeping for her ſinnes, Chriſt tels her, Thy faith hath made thee whole: as if he ſhould haue ſaid, Mary, this weeping, this repenting faith, is faith indeed. When he had ſeene the religious dutie of the Samaritan, that came backe to giue Luk. 7. 50.

God prayse, and fell downe at Christs feete, hee sayth vnto
Luk. 17.17 him also, Thy faith hath made thee whole: as if he should haue said, This humble faith, this religious faith, is a sauing faith: Goe in peace. The blind man that cryed, Sonne of
Luk. 28.42 Dauid, haue mercy vpon me, and beeing reproued, would not leaue mercy, vntill hee obtained mercy, Christ said to him, as to the former, Thy faith hath made thee whole: as if he should haue said, this praying faith of thine is a good faith, Receiue thy sight. What made many old Saints to endure bonds and imprisonment, to be stoned, to be hewne asunder? It was Faith (saith
Heb. 11.37 the Apostle.) This was no false-faith, but firme & constant vnto the end, that comforts the languishing mind, and saies, If we liue, we liue vnto the Lord,
Rom. 14.8 yea, VVhether wee liue or dye, we are the Lords.

13 To this Faith is adioy-

ned

ned Hope, which is called by the holy Ghost, the Anker of the Soule. The Anker lyeth deepe, and is not seene, and yet is the stay of all. So hope reacheth farre, it is of things vnseene, and yet holds all sure amiddest the surging waues of a boisterous World: This Hope maketh not ashamed, abideth with patience, reioyceth in afflictions: is as S. Austin calleth it, the very life of life. For why? it bids vs goe comfortably to the Throne of grace, and not to refuse the changing of these mortall bodies: That wee may receiue them in a better resurrection. Rom. 5. 5. Ro. 13. 25. 1. Thes. 1. 6

14 In the third place, Charitie, the vnseparable companion of faith, may be considered. God in the Creation did separate light from darkenesse: wee may not in the state of Iustification ioyn the works of darkenesse, as enuying, strife, and contentions, with the light of Heb. 4. 16. Ro. 13 15

faith which are weaued together as was the coate of Christ, and therefore are not diuisible.

15 In the second Booke of Kings and the tenth Chapter: when Iehonadab came towards Iehu, as if hee had some earnest intent to be his follower: Iehu said, Is thy heart vpright vvith mine? Hee answered, It is. Then quoth Iehu, giue mee thy hand. Our noble Iehu, whom GOD hath set vp to pull downe the power of darknesse, sayes to all that professe his Name: Is your faith vpright to me? then giue me the operation of your hands.

2.Reg.16. 15.

16 The children of God, as they shall differ frō the children of this world hereafter, so must they differ from them heere by good workes, which do manifest themselues by Christian charity. Christ sayes vnto his, as the Lord of the Vineyard said vnto them in the market place, *Quid statis otiosi*, Why stand ye idle?

Mat.2. 18.

Faith

Faith is like Rachel mourning for her children, lamenting the defect of good workes: and Faith saies as Sara, Giue me fruit or I dye. Moses saith, that euery tree brought foorth fruit according to his kind; Faith is a good tree, it should therefore bring forth fruit according to his kind. Our Sauiour Christ saith to his Disciples, By this shall all men knowe you, vvhose you are, in that you loue one another. If we haue loue, saith S. Austin, we haue God for God is loue: loue was the way whereby God came to vs, and loue is the way whereby we goe to God. Gen. 1. 12. Ioh. 13. 35. *Aug. de spirit. et anima.*

If this loue of GOD decay, the loue of thy neighbour will soone come to nothing. Dauid puts these together, when hee saith, The foolish said in his hart, There is no God: hee by and by addes, They are corrupt, and become abominable. Psal. 14. 1.

17 Cain offered bad offerings, which was a token that ℔ loue Gen. 4. v. 5, 8.

of God waxed cold in Cain, it was not long after, that he laid violent hands on Abel, which shewed that he had lost withall, the loue of his neighbour. But O Cain (saith S. Ierome) what doest thou? What cause hast thou of this cruell hatred, and desire of shedding innocent bloud? *Quid commeruit frater? Quam vim intulit?* What hath thy brother deserued? What violence hath hee offered? Hath thy solitarie brother displeased thee, because he pleased God? thou know'st not what a losse thou shalt haue in the misse of so good a companion. But enuy and venemous malice, where it once entereth, how doth it blind the vnderstanding, nourish and incense vncharitable minds to commit most foule and vnchristian attempts? Shal we lend enuie our wil? shortly will it become our Lord.

Hiero de cons. in aduers.

If you wil, heare how Lamech that was an euil man speakes. If Cain were auenged seuen fold, I will be auenged seuenty times seuen

Gen. 4. 24.

uen-fold. Here is nothing but a minde set vpon reuenge. But if you will heare how Dauid the man of God speaks, Is there any of the house of Saul, that I may shew mercy vnto them? Hee speaks of loue and kindnes towards his very enemies, and so spake Ioseph when hee forgaue his brethren. Because (saith he) I my self am vnder the hand of God. Gene. 45.

18 All that wee can or doe forgiue our enemies, are παραπτώματα, offences, or some small tresspasses, but those w̄ God forgiueth, are ὀφειλήματα, debts of great importance: we release some few pence, hee talents, & those ten thousand too. Mat. 21.25 Mat 6.12 Luk. 18.28 29, 30.

19 Thrasibulus a Heathen man, to renew amitie lost among men, made a Lawe ἀμνηστίας, of forgetfulnesse of all wrongs and iniuries that had beene offered: it is not a law of Thrasibulus, but of Christ Iesus, Forgiue, and it shall bee forgiuen you.

20 All that

20 What hath heauen more glorious, then the vnion of the Trinitie? what hath the earth more heauenly, then consent and vnitie? When one Riuer runneth towards the Ocean, it is a good course, and goes as it should; but when it meeteth with another Riuer, then they make a current indeed. When the loue of God doth carry vs along, we goe well, but when this meeteth with the loue of our neighbor, then wee set forward with a maine streame into a sea of all blessednes.

21 A speciall meane to increase this double loue in the hearts of all Beleeuers, is a frequent participation of the holy and blessed Eucharist, which is called of some *Ephodion*, that is to say, a most necessary prouision for our spirituall voiage: (of this I shal speak more at large in another place) O blessed mysterie, which amongst other high and heauenlie effects,

fects, is a meane to ſtrengthen vs in this great iourney, and comfort vs towards the end of the iourney.

22 Thus ſetting our ſelues in order, wee may accept of the time whenſoeuer it ſhall pleaſe God, that brought vs into the world, to take vs from this our continuance in the ſame. The condition of life, wherein wee may ſtand prepared, requires our Chriſtian practice, the happineſſe of this condition, wee ſhall finde, when wee come vnto the ſtate of all happineſſe.

CHAP. XI.

How the Chriſtian man ſhould demeane himſelfe, when ſickneſſe beginneth to grawe vpon him.

THe firſt and principall thing religiouſly to bee remembred in the beginning of ſickneſſe, is, that the Soule doe call herſelfe to

to a serious account of sins past, of the evil committed, & the good omitted: remembring that of the Prophet; *Dixi, quod confitebor adversum me iniustitiam meam*, I said, I will confesse against my selfe, my owne vnrighteousnesse. Psa. 32. 9.

In desyre vive. Therefore, by an ancient decree in former time, the sick was enioyned, before sending for the Physician, to make first a contrite confession, and humble acknowledgement of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesses: and surely, this decree was very respectively had in vse. We will open our griefes and sores to the Physician of the body, and when we humble our selues vnder the hand of God, we open our sinnes to the Physician of our soules, who can best apply the best Medicine, Thy mercies, O Christ Iesus.

Ioh. 5. 23. 2 Our Sauiour hauing restored to health, and cured the man that lay by the Poole side, and

and had beene ſicke ſo many yeeres, he giueth him abſolution, who is the ſole abſoluer, for all is in mercy: Behold, thou art made whole: That was for the time paſt: next he addeth a caution, as a Memorandum for the time to come: Sinne no more, leſt a worſe thing come vnto thee. Made whole, therefore ſometimes a diſeaſed creature: made whole: therefore not of thy ſelfe whole; made whole, therefore now a ſound man: Sin no more, leſt a worſe thing come vnto thee. Hee that afflicted thee for a time, could haue held thee longer: Hee that touched thee in part, could haue ſtricken thee in whole. He that layd this vpon thy body, hath power to lay a greater rodde vpon thee, in body and Soule: Sinne no more. Iohn 5.14.

So by this we ſee, that bodily ſicknesſes may moue vs to cry out with the Pſalmiſt, *Peccata iuuentutis ne memineris, Domine.* Lord, Pſal. 25.6

Lord, remember not the sins and offences of our youth: and to say with the same Prophet, *Ab occultis munda nos*, O clense thou vs from our secret sinnes.

3 When sickenes beginneth sharply to touch vs, wee are carefull (as I said) in seeking, and sending to procure the health of the bodie, as Asa sought to the Physicians to heale his disease, when hee should haue rather sent to the Prophet, to haue giuen him some spirituall receipt for his sicke soule. The woman in the Gospell, spent all that euer shee had vpon the Physicians, and in the end shee was neuer the better, but once comming to Christ, shee came where shee might haue cure, and had indeede.

2. Chr. 16. 12.

4 When the Physician hath done, then we can bee content the Diuine should beginne: as if some fewe words of ghostly counsel were enough, when we see

see there is but one way with vs. No, no, the first and chiefest care in all extremities should be a penitent imploring of the helpe of God, who in this case doth oftentimes cure both body and Soule, and lengthen the dayes of sorrowfull supplicants, as he did the dayes of Ezechias.

For recouery first therefore, take a good quantity of repentance, two handfuls of faith in the passion of Christ, put both together, with a purpose by the helpe of God, for to walke vpon it in holinesse of life, and apply this as a good receipt for thy sickly Soule, which hath taken a dangerous surfet in sinne.

5 The lump of dried figges, (meanes ordained by God for the bodies health) haue also their cõuenient vse. The Physicians we honour, but it is for necessities sake, that vnnecessary manner of taking physick, which Esa. 38. 2.

which maketh health ſicke; away with it a Gods name. The phyſick of the Soule hath the beſt cordials for the penitent Patient.

Numb. 21. 28. That of the people in the booke of Numbers may be remembred, who beeing ſtung with the Serpents in the wildernes, hath no better mean of ſuccour, then the looking vp to the Serpent, which Moſes cauſed to be ſet vp, as a meane ordained by God, ſet vp for the procuring of their health. Wee haue no further refuge in time of nerde, then the lifting vp of the eyes of our ſoules to behold Chriſt crucified.

6 The people cried vnto Moſes and Aaron, but there was no helpe, vntil God in mercie appointed this miraculous mean. No reliefe could be found in the Lawe for the diſtreſſed ſoule, vntill God in his wonderfull loue rayſed vp a mighty ſaluation in the ſtate of grace. The Ser-

Serpent was lifted vp on high, that all might behold him: so was the Son of God, that all beleeuers might receiue sauing health from him, and by him. In the curing of those who were stung by the Serpent, it was *vide & viue*, looke and liue, for Christs curing, it is, *crede & viue*: beleeue and liue. Num. 21. 9 Ioh. 3. 14.

7 This blessed meane in times of greatest extremity doth adde no small comfort to the afflicted. And thus the principall care, when sicknesse beginneth, being an humble acknowledgement of our sinnes, which may moue vs to say, as Iosephs brethren: Therefore is this trouble come vpon vs. A harty confession of them all, an humble desire with bended hearts and knees for remission thereof, by him who is the hope of the desireless, the ioy of the afflicted, the cure of the sicke, and the resurrectiō of the dead, a willing minde to be deliuered Gen. 42. 21

red from the bands of sinne, may make vs cry with the Prophet Dauid, I am so fast in prison, that I cannot get out. And last of all, a ioyfull lifting vp of the heart to the Throne of grace, may make vs willingly renounce the world, and resigne ouer our selues vnto his diuine pleasure, to whose appointmẽt we ought with patience meekly to submit our selues. First, God sent Ionas to warne Niniuie, and seeing the repentance of the people, then comes a message of mercy, these tryalls are as forewarners.

8 We see we are in his hand who alone hath power ouer all flesh: when we are in want, we then know the benefit of plenty, when we are in bondage, we then best perceiue the good of freedome, when wee are in sicknesse, wee most thankfully acknowledge the blessing of health (if wee haue any thankfulnes) and may easily gather how God

God by lingring ſickneſſe, doth in mercy ſtay till wee make vs ready. If it ſhall pleaſe him to adiourne the time of this our Pilgrimage, we ought to offer a determinate purpoſe, as a ſacrifice vpon the Altar of our hearts, to bleſſe him who hath euer bleſſed vs, to ſerue him truly all the dayes of our life. And thus hauing our truſt in Chriſt crucified, we make this reſolution: If we liue, we ſhal do well; if wee dye, wee ſhall doe better.

CHAP. XII.

How the ſicke ſhould diſpoſe of worldly goods and poſſeſſions.

HIs ſinnes being by the ſicke perſon confeſſed, his Soule religiouſly commended vnto God, his deſire either to liue or dye, giuen ouer to the diuine prouidence, an orderly diſpoſing of theſe temporall bleſſings which

God

God hath heere lent vnto his seruants (as oares and sailes to bring passengers to their long hauen) is very conuenient for euery Christian in time of health, and nothing ominous, as some haue timerously doubted. Experience dooth shewe, that wise men haue afterward liued long, done full well, and serued GOD many yeeres in the World. A great temptation in sicknes is, the loue of the World, and worldly things: for that most affecteth a man towards his death, which he most loued in his life, as riches, lands, wife, children. To prouide a remedy against this, it is needfull for a man to haue his last Will and Testament ready, and in his extremities, not to be troubled about the ordering of worldly goods, when he should be ordering his Soule. Now then of disposing worldly goods and possessions, of disposing blessings temporall.

This

This disposing of blessings temporall, maketh vs not to die the more quickly, but the more quietly, & therefore it was put in practice of Abraham, when he gaue the principall part of his goods vnto Isaac his sonne, and vnto others: Abraham gaue gifts of legacies: this did Dauid, Tobie, and Ezechias for the quiet of succeeding posterity, they disposed of earthly possessions, going to possesse heauenly. Gé. 25.36. 1.Kin.1.25 Tob.4.20. Esa. 38.1.

2 In this disposing to be aduised by them, whose learning and knowledge is approued, doth much further the well ordering of all. Wee shew our thankefulnesse vnto God, and charitie to men, when we become beneficiall vnto others, remembring whose saying it was: It is a blessed thing to giue. Acts 20.

3 In which giuing, the maintenãce of Churches, Colledges, Schooles, Hospitals, and

and such like godly vses should (where abilitie is answerable) be chiefely remembred: for by these deeds of mercie, wee doe not onely our selues acknowledge Gods goodnes, but make many others, when wee are long since dead and gone, bisse him in the participation of the same.

4 Mercifull men (saith the Wiseman) haue honoured God by this meanes: and how? The Lord hath gotten great glory by them. To giue vnto the poore in time of sickines is good, but more acceptable were it to doe it daily, and in the time of best health. Eccl. 44. 2, 15.

This giuing, is the ship that will neuer strike against the rocke, but bring our merchandise home in safety. This giuing is the most gainefull interest. When the mercifull shall receiue a thousand for one, and finde in another world the reward of lending vnto GOD: that

that is to say, of giuing vnto the poore: for he is their surety, they shall not haue losses by him.

In hoording vp our riches, (saith Gregory) wee lose them, but in dispersing them abroad, we most surely keepe them. To disperse them when wee can hold them no longer, is not so good, though commendable; in this kind, with Iob not to eate our morsels alone, but to giue our breed vnto the hungry, nay, to take from our owne plenty, to giue vnto Christs little ones, is commendable indeede. Blessed is hee (saith Dauid) that considereth the poore and needy. The Lord shall visite him when he lyeth sicke vpon his bed. A cup of cold water shall one day not want a reward, not simply as a reward, but as a reward in his name, by whom all things are acceptable.

Psal. 141. 1

5 Where is become the large liberality of old Benefactors

towards the poore members of Christ is not all scarce sufficient to maintaine our excesses? The pride of the world in attire, and the maintenance therof in lauishing, the needlesse superfluity in diet, hath eaten vp hospitality and mercy towards many hungry soules, and causeth that wee haue little to leaue at our departure for the good of others. Neuer more at the table, but neuer lesse at the doore, neuer more sumptuous in cloathing our selues, neuer lesse respect of others. Nature is content with few things, all will not serue excesse.

To be liberall in good vses, and sparing in vnnecessary expences is commendable, and so in orderly manner to dispose of these temporall benefits at the last, is rightly to leaue that which industry hath gathered, and frugality saued.

In the disposing of earthly possessions, none ought to alie-

Nū.27.11.

nate

nate ancient inheritance. God would that the right heyres should take place, and succeed in order.

Naturall affections may not be extinguish'd, the next in kindred, or name disinherited, the custome of place and Ancestrie, from the Fathers to the children, and the childrens children violated: fathers are but Gardians for their time: and therefore to make spoyle, is an injury offered to posterity: Restitution where wrong hath beene offered, should be remembred, debts truely discharged: all which Christian-like dispositions are seemly, both before God and man.

6 The forgiuing of our enemies, when wee can hurt them no more, is not so good: perfect charity at all times, but principally at this time becommeth Christians. The example of Steuen, praying for his persecutors, may shew vs a mirror

of true charity towards all. These speciall respects obserued, the sicke may in the name of God dispose of himselfe and his, as thus:

7 First, with a free heart and willing minde to yeeld and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being, of his infinite mercy vouchsafed to redeeme him by the death and passion of his deare Sonne, and our Sauiour Christ Iesus, in whose onely merits, as his last repose at parting: then commending his body to Christian burial, he may proceede as Gods grace and wise aduertisement shall direct, that so the sicke laying aside all earthly respects, as now hauing no more to doe with the things vnder the Sunne, like the valerous Captaine, who now about to take a great and weighty enterprise against forraine enemies,

mies, leaueth the remembrance of wife and children, onely intending to his occasions in hand.

Now may the sicke bequeath with patience and contrition of heart, his soule into the hands of Almighty God, humbly applying vnto his faith, the innumerable benefites of Christs passion: and of the three things hee is then to dispose of, His body, goods and soule, let principall care be had, in commending his soule with all deuotion into the hands of Iesus Christ, that so when the time of death commeth, he may saile forth of the hauen of the flesh, with consolation.

CHAP. XIII.

How necessary it is for the sicke, leauing all worldly thoughts, to apply his mind to praier, and godly meditations.

THE disposition of worldly goods, being well & wisely ordered: The minde is at more quiet to consider of heauen and heauenly things, the sicke is more fit to enter into the closet of his heart, to descend into himselfe, there to commune with himselfe.

Psal. 141. 2. At these times we haue no sweeter incense then our deuotion, offered vp by praier. The lifting vp of our hands we may make our euening or latter sacrifice. We haue no better Orators to plead our cause, no surer Ambassadours to conclude our peace, then our humble supplications vnto him, who healeth our sicknesses, and forgiueth our sins, who sits euer

in

in commission to heare our suites, and lookes that wee should send vp our prayers, that he may send downe his mercy. Psal. 103. 3

By which meanes wee enter into a spirituall Traffique with God himselfe: wee giue a Cup of cold water, and hee returnes vs a Fountaine of the water of life: we giue him with the poore widdow two mites, and hee giues vs againe the whole treasure of the Temple. The mercy of God (saith one) is like a vessell full to the very brimme: if once his children, by the hand of faithfull Prayer, begin to take of it, it doth ouerflow vnto them. Iohn 4. 14. Luk. 21. 2.

2 Moreouer, it is not with God, as with men, amongst whom, those who are petitioners, are wont to bee troublesome vnto them, but with God the more wee offer vp our prayers vnto him, the more we are accepted of him.

The Aediles amongst the Romans

mans had euer their dores stan-
ding open, for all that had occa-
sion of complaint, to haue free
accesse vnto them. With God
the gates of mercy are wide o-
pen to all poore sinners, that
will make their prayers vnto
him. Come and welcome.

3 Now as wee should at
other times, and vpon other
occasions, with Abraham, some-
Gen. 22. 5. times leaue our terrene af-
faires, as hee left his seruants
beneath, when hee went into
the Mount to sacrifice to God;
so principally in sickneſſe, and
times of distresse: then should
wee flye vnto our surest stay of
repose, then should wee ascend
into the contemplation of hea-
uenly things, and haue re-
course to Gods mercy, as to a
Psal. 50. 15. Citie of refuge: Call vpon mee
(saith the Lord) in the time of
trouble, and I will heare thee,
and thou shalt praise mee. In the
time of trouble: there is a refuge
for extremity, And I will heare
thee:

thee: there is the reward of mercy, And thou shalt praise me, and there is the reflexe of thankfull duty. Christ wils al that are weary and heauy laden, to come vnto him, and they shall not lose their labour, for he will refresh them.

4 In time of needs no surer sanctuary then by humble prayer to repaire to God, *Demus operam* (saith S. Austin) *vt moriamur in precatione*, Let vs euen endeuour to die in prayer. I lifted mine eyes vnto the hils (saith the Prophet) from whence commeth my helpe.

Aug. de vera inuoca. cap. 33. Psal. 121. 1, 2.

And in another place, As the eyes of seruants looke vnto the hand of their master, and as the eyes of a Mayden vnto the hand of her Mistresse: So our eyes waite vpon the Lord our God, vntill hee haue mercy vpon vs.

Wherefore, with the same Prophet, let vs deuoutly say, In thee, O Lord, haue I put my trust, let mee neuer be put to con-

fusion, but ridde me, and deliuer mee in thy righteousnes: correct mee not in thine anger, O Lord, neither rebuke me in thine indignation: heale mee, for my bones are vexed: be not farre from mee, for trouble is hard at hand, and there is none to deliuer mee: remember thy louing mercies, which haue beene euer of olde: cast mee not away when my strength fayleth mee: I acknowledge my faults, and my sinne is euer against me: Wash me and I shall be cleane: Lord, heare mee, hide not thy face from me, for trouble is at hand: O let my cry enter into thy presence.

5 **To this or the like penitent complaint that ioyfull reply is not farre off:** *Quoniam speranit in me, liberabo eum*: Because hee hath put his trust in me, I will deliuer him; I will set him vp, because hee hath knowne my name. *Cum ipso sum in tribulatione*, I am with him in his tribulation.

Psal. 91. 14. 15.

6 **The select prayers to be**

bee vsed in the visitation of the sicke, should bee obserued with many of the Psalmes of Dauid, which when the afflicted reade them, instruct the conscience, and in times of sickenesse, are wont more then ordinary to affect the Soule: for these Diuine Hymnes (saith Saint Basil) they are a part of holy Scripture, High in mysterie, profound in sense, comfortable in Doctrine, and haue in times of affliction a speciall and peculiar force to moue deuotion.

Basil. in præfat. in lib. Psal.

7 Amongst these the thirtie eight Psalme, *Domine, ne arguas me*, Put mee not to rebuke, O Lord. The fiftie one, *Miserere mei Deus*, Haue mercy vpon me, O Lord. The seuentie Psalme, *Deus in adiutorium*, Haste thee to deliuer mee, O God. The seuenty one, *In te Domine speraui*, In thee, O Lord, haue I trusted. The seuentie seuen, *Voce mea ad Dominum*, I will cry vnto the Lord with

with my voyce. The hundzeth and thirtie Pſalme, *De profundis clamaui ad te Domine, Domine, exaudi vocem meam*, Out of the deeps haue I called vnto thee, O Lord, Lord, heare my voyce, with many other like Pſalmes pzoper and peculiar foz the ſicke.

8 Heereunto may bee added a ſilent meditation, wherein the ſoule doth enter a ſolitary talke with God, which is very conuenient in this caſe: when the ioyes of heauen haue leiſure to pzeſent themſelues to our religious thoughts, the pleaſures of a ſinfull life, and this wozlds vanities are then ſeene to bee of ſmall value, as they are indeede.

9 Then may we call to minde the vnſpeakable loue of God towards man in generall, and our ſelues in particular: How his mercy ſkept fozth in time of neede, before execution of iuſtice, to ſaue man. That it was a wozke of comfozt,

ſort, when God ſaid, *Fiat lux*, Let there bee light made, but that it was a worke of counſel, and of the greateſt comfort that euer could haue come vnto the world, when he ſaid in the great worke of mans redemption, *Fiat Chriſtus*, Let there bee a Chriſt borne, which ſhal ſaue my people from their ſinnes. Gen. 1. 3.

Now haue wee fit opportunities to meditate vpon the ſufferings of the Sonne of God, his paſſion, his deſcenſion into hell, his reſurrection the third day, his aſcenſion and glorious ſitting at the right hand of God: ſo that at the name of Jeſus, the ſorrowfull ſinner may ſay with Thomas, *Dominus meus, & Deus meus*, My Lord, and my God. Io. 20. 28.

10 We cannot in the world better imploy our thoughts, then in calling to minde how God hath kept vs from our youth vp, from how many dangers wee haue beene deliue- Pſal. 22. 9 Pſal. 27. 11.

red,

red, into which we haue seene not a few fall before our eyes, and our selues by his onely mercy vnto this day, freede from the same. Can wee otherwise do, but with al thankfulnesse call to minde the goodnesse of God towards vs, for the time past: and put our whole trust and confidence in him, euen in these greatest extremities: yea, both in life and death, for the time to come, seeing the Lord is nigh to all them that call vpon him, yea, to all such as call vpon him faithfully?

Ps. 145. 18.

CHAP. XIIII.

How the sicke, when sickneſſe more and more increaſeth, may be moued to conſtancy and perſeuerance.

When ſickneſſe more and more encreaſeth, wee are more and more put in minde of our mortality; then are wee as it were ſummoned to

to depart hence, and gently mooued to renounce by little and little, all the repose wee haue, or can haue in this transitorie life: and therefore ought wee now to arme our selues to stand with constancie vnto the ende; remembring euermore, as wee had a time to bee borne, so haue wee a time to dye and depart hence, and in the meane while to learne wisedome by the foolishnesse of those who say in Hell: what good hath our pride brought vs? Eccl. 3. 2. Wis. 5. 9.

2 To eleuate or raise vp our spirits when they are dejected with sorrow, wee may recount with our selues, that Christ himselfe went not vp to glory, but first he suffered paine. Doe wee suffer? hee suffered first: Haue wee paine and sorrow? so had the most innocent Son of God before, who suffered as hee who alone trod the Winepresse himselfe, and vndertooke the

the brunt of the battell, that wee might bee made Conquerours.

2. Sam. 11. 11 3 When Vriah was willed by Dauid himselfe, to take his ease at home, Shall I see (quoth he) my Lord Ioab, and the Arke of God lye abroad in the field, and shall I goe take my rest and ease? No, I will not. Shall wee see the Sonne of God all in goare bloud, suffering for the sins of the whole world, and shall we refuse all suffering, taking our ease in Sion, and our rest vpon the Mountaines of Samaria, or loth to endure any crosse or calamity at all?

4 Is that Souldier worthy to triumph with the Captaine, that would neuer strike stroke to fight the battell with him? Againe, whatsoeuer we suffer, Christ suffered more for vs.

1. Cor. 9. 26 2. Tim. 4. 8 And that which wee may not forget, it is to bee remembred, that this our striuing is not beating

beating the ayre, our labour is not in vaine in the Lord, for after wee haue fought a good fight, there is laid vp for vs a Crowne of glory. God (saith Tertullian) is Agonotheres, both hee that proposeth the prize, and rewardeth the Champion. Tertul. ad Mart.

5 Consider the olde generations of men, (saith the Wiseman) and marke them well: Was there euer any confounded that put his trust in the Lord? who hath continued in this feare, and was forsaken? Or whome did hee euer despise that called vpon him? Wherefore let the languishing person take vnto him comfort in Gods mercy. Was euer the righteous forsaken? No, he was not. Eccle. 2. 11 12, 13. Eccle. 2. 12 2. Reg. 20. 22, 23.

6 God tolde Iosias, that hee should bee gathered vnto his Fathers in peace; and yet Iosias dyed in warre: GOD gaue him a constant minde, whereby Iosias dyed peaceably, and 2. Reg. 13. 19.

and so in peace. The Lord told Ieremie hee should not bee vanquished: Ieremie was stoned, but not vanquished. GOD gaue him an inuincible faith. The Angell to the Church of Smyrna saith, *Esto fidelis vsque ad mortem, & dabo tibi coronam vitæ*: Bee thou faithfull vnto death, and I will giue thee a Crowne of life.

Apo.2.10.

Abraham was about to sacrifice, the birds came & troubled him: did Abraham desist? No, Abraham rose and draue them away: wee are about to offer our selues a sacrifice to God, earthly thoughts trouble vs, should we giue ouer? No.

7 When hee feeleth and findeth himselfe beginning to decline, the sicke may make a hearty confession of his Christian beliefe, saying: O holy Trinitie, I commend my selfe vnto thee, the Father, the Sonne, and the holy Ghost, which in vnitie of nature art one, and the selfe same

ſame God. I commend me vnto thee, O omnipotent Father, which haſt created mee, yea heauen and earth with all things viſible and inuiſible. I commend mee vnto thee, O Lord Ieſus Chriſt, who for mee and the ſaluation of mankinde, wert ſent into the world, conceiued by the power of the holy Ghoſt, borne man of the bleſſed Virgin Mary, didſt ſuffer, waſt dead, buried, deſcendedſt into hell, the third day didſt riſe againe from the dead, aſcendedſt into heauen, where thou ſitteſt at the right hand of the Father: from whence thou ſhalt come at the day of Iudgement to iudge all fleſh. I commend mee vnto thee, O holy Spirit, which proceedeſt from the Father and the Sonne, whom together I adore and glorifie, which doſt quicken one Catholike and Apoſtolike Church: to which thou haſt in mercy granted remiſſion of ſinnes, the reſurrection of theſe mortall bodyes, and euerlaſting life after death.

The

The same confession may be made of the sicke in manner of oblation: As, I offer my selfe vnto thee, O holy Trinity, the Father, the Sonne, and the holy Ghost, &c. Also in a manner of an humble supplication, As, I beseech thee, O holy Trinity, the Father, the Sonne, and the Holy Ghost, &c. In which Christian confession, it is the part of Gods seruants to stand constant vnto the end against all temptations.

8 Not vnlike the people of Cinienſis, who when the Ambassadours of Brutus would haue them deliuer ouer their Citie and freedome into his hands, returned him this answere: *Fertum nobis a maioribus, &c.* Tell your Captaine *Brutus*, our ancestors haue left vs weapons to defend our right with courage, and constancy vnto the end.

9 The holy Ghost, by the Apostle S. Paul in the 6 to the Ephesians, sheweth what

Eph. 6. 14. 15.

these

theſe weapons are: As the breſt-plate of righteouſneſſe, the ſhielde of Faith, the helmet of ſaluation, the ſword of the ſpirit, their feete ſhod with the preparation of the Goſpell; where is ſpirituall furniture for all parties, onely the backe or hinder part excepted: to ſignifie that the Chriſtian Souldier ſhould neuer turn his backe before his enemies.

10 The Eagle, to try her young, is ſaid, to carry them vp againſt the piercing beames of the Sunne, which ſeeing them to endure, ſhee acknowledgeth them as her owne. Chriſt knowes vs to be his, by our conſtant ſuffering, and therefore ſometimes brings vs to the conflict.

11 We read in the 2. Sam. 20. that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the bloud royall, they as good Iſraelites 2.Sa.20.1.

lines would liue and die with *Dauid* their King. **The olde Seba, Sathan, blowes many an inticing blast, to carry vs away from our true allegiance to Christ Iesus our King.** All that are borne of water and the Holy Ghost, will liue and die in the faith of Christ Iesus. *Aug. contr. Secund. Gaud. Epi.* *Potest iustus iustè optare mortem in vita amarissima: si non concedat, iustum est, pati vitam amarissimam:* A iust man, saith S. Austin, in a bitter life, may iustly wish death: if God grant not this, the Iust is yet to beare out with constancie that bitter life allotted him, which surely Iust men doe.

2 Howsoeuer the world for a time frowne vpon them, yet are they not as the Reede without pith or substance, and so wauering with euery wind, but firme and constant like Iohn Baptist, that will hold his profession, though he lose his head for it.

Wherefore, considering that

the re

there is no combat, without an enemie, and no Crowne without a Conquest, no Conquest without courage and perseuerance: the faithfull like Iob say, Though the Lord kill vs, yet will we put our trust in him.

CHAP. XV.

How they may bee aduertised, who seeme vnwilling to depart the world.

IF in this life onely (saith the Apostle S. Paul) wee haue hope in Christ, then are we of all men most miserable: to shew in effect, that wee haue not in this life the accomplishment of our hope. Not here, therefore wee should expect it elsewhere: this is not our Paradise, but a barren desart: wee may not looke for our habitation heere beneath, seeing the Citie is aboue, which we haue to inhabite for euer. 1. Cor. 15. 17.

2 To draw backe, when wee are comfortably to go on to Heb. 13. 14.

to take possession of our best desires: to settle when the hope so long hoped for, should most strengthen vs in the way, to farre from that Christian beliefe, whereof euery one makes dayly profession, saying: I beleeue the resurrection of the flesh of the body.

Mat. 6. 10. Often haue we prayed: Thy Kingdome come. Now when GOD is leading vs into the same, our vnwillingnesse to bee gone, cannot but argue great weaknesse of faith: *quid faceremus, si mori tantummodo sine resurrectione, præciperet Deus? voluntas eius sufficeret ad salutem.* What would wee haue done, if GOD (saith S. Ierome) had commanded vs to dye, without mentioning the resurrection? his will ought to haue sufficed, but now hauing this stay, why should we wauer?

Hier. de non lugen. mort.

Oftentimes haue we wished, that we were once freed from this worlds captiuitie: now

God is going about to free vs indeed, our desire is to continue on our captivitie still: not vnlike children who cry out of paine and griefe, and when the Chirurgion comes that should ease them of all, they chuse rather to remaine as they are.

Oftentimes, (saith Saint Austin) wee with we were gone from all, yet beginning to wax a little, sicke, wee send with all haste for a Physician, and promise any thing to haue a little longer life. Wee sometimes euen call for Death, if Death enter, and say, Here I am, wee recall our words: our dayes, wee say are euill, and for all that, as euill as they are, we would not leaue them at all by our wils; there is an vnauoidable necessitie of death. Wee see none was euer exempted, no not the very Sonne of God, when hee had taken our nature. *Augu. de verb. Apost.*

3 There is no Mariner, but after many sharpe stormes de-

streth the Hauen, and shall not wee, after so many tempests of this troublesome World, accept of our deliuerance, when the time is come? Wee are giuen to loue the World too much, and a great deale more then we should, being onely strangers in the same.

4 Had wee no further expectation but onely to enioy a state temporall, where wee might set vp our rest, as hauing here attained our chiefest good, then might our departure from this World bee very grieuous indeede, because our beeing and happinesse should end together: But looking as wee doe for a further condition, so permanent, so blessed, and death beeing the passage, or entry thereunto, there is no cause why man, if hee bethinke himselfe, should vnwillingly set forward when his time of departure is at hand.

5 First, remembring it is the ordinance

ordinance of God, and as Iosuah calleth it, the way of all the world. Feare not, saith the Wise-man, the iudgement of death, remember them that haue beene before thee, and that come after: This is the ordinance of the Lord ouer all flesh, why wouldest thou bee against the pleasure of the most high? whether it be tenne, or a hundred, or a thousand yeeres, there is no defence against the graue. Iosu.23.14 Eccl.41. 3.4.

What man is hee (saith the Prophet) that liueth and shall not see death? What man? that is to say, no man. It is not proper to any one, which is common to all: Kings, Princes, strong, valiant, take part with them in this lot. There is no reason that any should looke to be priuiledged in that, wherein all without exception must, will they, nill they, submit themselues: *Quis nolit* (saith one) *cum Cæsaribus, cum Regibus,* Psa.47.8,9

cum Phocione mori: vvho would not die with *Cesars*, vvith Kings, with *Phocion*, a good man? would hee remaine when all are gone?

6 Secondarily, death is a meane to bring vs from a prison without ease, from a pilgrimage without rest, wee all see euidently. This made the Wise-man praise the dead, aboue them which are yet aliue: and preferre the day of death, before the day of birth; surely for no other reason, then for that in the one, we come into a vale of misery, in the other, we depart from it, departing in the faith of him, by whom wee looke for a better state to come. O death, how acceptable is thy iudgement vnto the needfull! vnto him whose strength fayleth that is now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience!

7 Thirdly, this being the way for the obtaining so high a reward,

a reward, wee may step foorth with confidence in his mercie, who now calleth vs by death to the participation of the same. Why on Gods blessing should any bee loth that his soule should returne to him that gaue it?

8 When the louing Mother sendeth forth her child to nurse, and the Nurse hath kept it long enough: if the Mother take her owne childe home again, hath the Nurse any cause to grudge or complaine? how much lesse cause haue wee to shew any token of vnwillingnesse, that GOD should take home his departing soule, the worke of his owne hands, the plant of his owne grafting, who first gaue it, and will before all others, most louingly keepe and tender it? There is none knowes the loue of a Mother, but a Mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefore, wee are very vnnaturall to our selues, if wee should giue testimonie of discontentment; when our soules would bee deliuered into his handes, who is the best preseruer of all. Againe, where is our desire with S. Paul, To bee dissolued, and to be with Christ? Where is our complayning with the Prophet Dauid, That we are not yet come to appeare in the presence of GOD? Where is the longing of S. Austin, to see that head which was crowned, those hands which were pierced for our sinnes? Had we the loue and faith which these good men had, wee should rather wish for the houre of rest, then shew any vnwillingnesse to depart, when God is about to call vs hence.

Phil.1.23

Psal. 42.2.

*Aug. Med.*2

10 Shall naturall inclination ouerrule the force of Christian hope? Can wee forget the prayer of Christ in the garden?

Luk.22.42

garden? Father, not my will, but thy will bee fulfilled. Would to God saith S. Austin, man had neuer sinned, then wee should neuer need to feare death: the cause standing as it doth, wee must bee content to vndergoe, (though contrary to nature) that which is layd as a punishment for sinne vpon vs all. *Aug. de Agon. Christi.*

11 The Starres by their proper motion are carried frō the West, to the East, and yet by the motion of obedience to the first Mouer, they passe along from the East vnto the West. The waters by their naturall course follow the center of the earth, yet yeelding vnto the higher body, which is the Moone, they are subiect to her motions. The motion of obedience to the will of God, who is the first Mouer, the higher body should draw vs, and all our desires, how contrary soeuer in nature, for hereunto all should yeeld themselues,

selues and obediently follow.

12 Those who by Alchimy will turne worser mettall into a more pure, must first dissolue the worse: if wee will change our wils into the will of God, wee must cleane dissolue them, that his will onely may take place.

Apo.22.20 13 When Christ in the Reuelation saith, I come quickly, the Saints reply, Euen so, Amen, come Lord Iesus. To shew, whatsoeuer doth please Christ, could not displease them, much lesse his comming, which is most toyfull to all that feare and loue his Name.

14 And heere wee may consider by this meanes of yeelding our selues meekely vnto God, wee haue occasion offered to shew our subiection to his diuine pleasure, as Abraham had, when God commanded him to offer vp Isaak his Son; nay, Isaak his onely Sonne, and Isaak whom hee loued, and

Gen.22.4.

Isaak

Isaak in whom rested al the hope of his blessed posteritie.

Here was a conflict, wherein GOD would see which was strongest in Abraham, either Faith, or fatherly affection. But Abraham, who is called the Father of the faithfull, and so one that leaues his children an example for the time to come, in this straight resigned his will to the will of GOD, stood not weighing so high a precept, in the light scales or ballance of humane reason. But hope against beleeuing in hope, did proceede to the accomplishment thereof.

15 The Apostles of our Sauiour Christ, in the eight of S. Mathewes Gospell, beeing willed to lanch foorth, and to passe vnto the other side of the Lake, stoode not casting timerous doubts, as thus: this Genezareth is a dangerous passage, the euening draweth on, wee our selues plaine Fishermen, none

of the skilfullest Pilots: But when Christ cõmanded them, without more adoe, away they go. Now Christ bids vs to put off from the shore of our earthly estate, what should wee but obediently set forward? At the other side is heauen, the hauen of our hope. The Spirit is willing, the flesh is weake, but the motion of the Spirit is best.

16 Againe, seeing wee must needs away, *Si aliquando, cur non nunc?* If vvee must away, why not now? If not now, when? There is a time to bee borne, (saith the Wise-man) & there is a time to die: we came into this World vpon condition, yeeld vp our liues wee must with Codrus, that valiant Athenian, so that all may be in safety. With the Thebane Captaine, let vs not care to change life with death, so the victorie may be glorious. *Epaminon.*

17 And to say the very truth, wee

wee haue no great cause to co=uet long life in this yron age, and ſtony=hearted World: faithfulneſſe is gone, charitie is gone, deuotion is gone, true ioy is gone. When ſhould retoyce in GOD: there is no ſuch re=toycing now adayes put in practice: we ſee ſome miſeries, and Wiſe=men foreſee more: the Righteous is taken away from the euill to come: as God tooke Ioſias, becauſe hee ſhould not ſee the calamities of ſinfull people. 2. Reg. 22. 20.

18 For our owne eſtate in particular, when decrepit age commeth, which wee ſo much wiſh for before, is not this age a diſeaſe of it ſelfe, at thoſe foureſcore yeeres, which is the furtheſt hope of our ſtrength? are we not then comberſome to others, and irkeſome to our ſelues? In the meane time, ſo many ſnares and engines are layd by the profeſſed enemy of man, to entrap mens ſoules,

as

as we may with reuerence and loue, wonder at the mercie of GOD in our deliuery for the time past, and peaceably accept of our passage into a place of true securitie, now consequently to ensue.

19 Last of all, a remembrance of the place whither we are going, should take vs away, as the Angels tooke Lot from Sodome. It is vnto a Citie of all continuance, Euen that Citie where our soules shall liue. Let vs send our faith in beleeuing, our hope in expecting, (as Iosua sent messengers before) to view that Countrey which God will giue vs. These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceiued the high excellencie thereof: which (me thinks) should moue men to giue the World a willing fare well.

Heb.13.14

20 To conclude with Saint Cyprian, let Pagans and Infidels

fidels feare death, who neuer feared God in their life. But let Christians goe as Trauellers vnto their naked home, as children vnto their louing Father, willingly, ioyfully. One thing ((saith the Prophet) haue I desired of the Lord, that I may dwell in the house of my God all the dayes of my life. Psal. 27. 4.

Men naturally haue a desire to be at home: the Apostle tels vs in the second to the Corinthians and the fift, wee are not at home while wee are clothed with these bodies, and therfore to bee vnclothed is best of all. 2. Cor. 5. 4. Death doth separate vs from these earthly pleasures, but not from heauenly, as it taketh vs from friends, so doth it also take vs from secret and open enemies. It taketh vs from the affaires of the World, so doth it from the griefs and sorrowes of the world: it pulleth vs from our possessions so doth it bring vs to the possession of better things;

things; and therefore consider wee not so much whence and from what, as whither, and to what by the grace of God wee are going.

CHAP. XVI.

How they may bee induced to depart meekely, that seeme loth to leaue worldly goods, wife, children, friends, or such like.

WHile wee set our affections vpon earthly things onely, no marueil though wee must affect them, and are loth to depart frō them, but once taking a taste of heauenly, we beginne to growe out of liking with the baseneſſe of our former desires, and bend all our affections to an earneſt expectation of farre better that are to come. It is obserued, that S. Paul, after he was once taken vp into the third heauen, neuer cared for things on earth any more.

2 If

2 If we doe respect riches, Christ hath greater riches in another World, then all the Empire of Alexander can yeeld. If honour, hee hath greater honour then all the thrones of earthly Potentates can afford. (For one day in his house is better then a thousand.) If friends, Heaven hath the glorious Company of Saints and Angels, who rejoyce at our entrance into their common joy: what more acceptable then good compante, and joyfull company too? The company is good, where the righteous live together: joyfull, where is nothing but a cheerefull singing of Alleluiah, where there are so many joyes as there are together, saith S. Austin, partakers of joy, *Quot socij felicitatis, tot gaudia.* How many companions of felicitie, so many joyes are there.

Apoc. 19. 3 *Aug. de Spirit. & Anima.*

3 For worldly possessions, here wee found them, and here we

we leaue them. The time of our enioying them is vncertaine, because we see them ebbing and flowing like the sea, and we do not possesse them as wee ought, vnlesse wee are ready at times, best beseeming vnto GOD, to forgoe and leaue them.

4 But to forsake friends, will some say, cannot bee but grieuous vnto flesh and bloud: to leaue wife & children, cannot but goe neere the heart.

Doe we leaue friends? God is better then all friends, to whom wee are going: to take our last farewel of goods, mansions, lands, reuenewes, pleasures of all sorts, is a pinching sorrow: Yea, but if wee open the other eye, we shall see, there are riches in heauen, which neither rust, nor moth corrupteth, there are mansions that abide for euer.

5 Wee leaue pleasant delights, but receiue more pleasant by infinite degrees: wee leaue

leaue delights, which onely seeme to be, for delights which are indeed.

Wherefore, to vnburden our selues of all earthly cares, wee may obserue this course, which is to commend wife, children, friends, and such like, in our humble prayers vnto his protection, who can better prouide for them then our selues, Who is a Father of the fatherlesse, and taketh into his owne hand the cause of the Widdowe and Orphanes. Psal. 68. 5

Which the ancient Patriarks well considering at their departures from the World, prayed for the blessing of God to come vpon their posterities, and so left them: knowing that they were but sent before them who should themselues also ere long, follow them.

And heere, did wee rightly consider the manifold grieuances, which euen our chiefest delights wee are so loth to leaue, haue

haue often brought vs, wee should soone see our departure from them, to bee a departure from many cares. The Sunne, though it be cheerful & warme, yet is it sometimes lesse pleasing, by reason of scorching heat; the ayre, though it bee lightsome, yet it is sometimes gloomy & ouercast: our worldly delights, & whatsoeuer is here pleasing vnto vs, hath had oftentimes much sowre sauce. Why then (saith Fulgentius) do wee not forsake this want, to obtaine a future plenty?

Fulg. ad Theod.

7 Of all other, we need not so much respect the forgoing of worldly possessions, which are (saith one) for these causes, rather to be despised of vs, then to be left with discontentment. First, for that they are vanities, and so void and emptie. Secondarily, for that they are not only vanities, but also deceits, from their effect, for they deceiue those that trust in them.

them. Thirdly, because they are *spinæ*, pricking thorns, for that they bring cares with them. Fourthly, for that they are *ærumnæ*, euen griefes themselues, there needes no proofe, but experience.

If we vse them aright, wee are onely Stewards: when the owner himselfe will haue it so; what should we else, but with all contentment of minde forsake and leaue them?

When night comes, wee willingly lay off our clothing, and then make ready to take our rest. We came al of vs with Iob, naked into the world, and with Iob, naked shall wee returne againe, only our good deedes and bad (as they say) beare vs company. *Bona sequuntur, mala persequuntur.*

9 A great Conqueror of the world would haue his ensigne-bearer carrie forth *Linteam vestem*, a sorry cloth, or shrowding sheete, saying: Loe here is all of

Saladinus Asiæ dominator.

of his conquests, that a worthy Captaine doeth carry with him.

Ge. 32. 20. Hither wee came, as Iacob came to Laban; onely by Gods prouidēce, we are that we are: If God will giue vs foode to eate, and clothing to put on, God shall be our God. These heards and droues about vs, they are frō the mercy of God: not plants growing in our owne soyle, not vapours that did arise of vs, but of the nature of influences, that from heauen are come downe vpon vs.

Euery one sueth to God in Forma pauperis, for things necessarie. We are all Publicans, receiuers, God onely is the giuer of all. Psal. 14. 8. *Nihil nostrum nisi tempus:* Wee cannot call any thing ours, but time: *Dum tempus habemus,* while we haue time, saith the Apostle: these temporall things came from the storehouse of heauen: we may not say as the Tempter,

Tempter, *Omnia mea sunt*, but *Omnia Dei sunt*, all is mine, but all is of God, who is the best Landlord, hee requires no more, but that wee acknowledge to hold of him, to receiue, that wee enioy from him.

Wherefore the Prophet Dauid saith, *Te dante nos colligimus*, Lord, thou giuing, wee gather: and are therefore called goods, because they are Gods, his and not our owne: whereby we learne with contentment to leaue them, when the giuer thereof, shall of his bounty call vs away to receiue better. S. Iohn saith not, *Nolite habere*, but *Nolite diligere*. We may haue them, we must not be had of them. Wee haue had them to liue; the end then ceasing, the meanes concurring vnto ẏ end must cease. Wee must not make Idoles of them, as the Egyptians did of their treasures.

10 But is it possible wee should forget whither wee are going?

going? Where should the members bee, but where the Head raigneth? Where should the
Mat.6.21. hart be, but where our heauenly treasure is? Christ who is our treasure, is in heauen, whither our first affections ascend, and then we follow after.

11 All these riches remaine not, helpe not in time of neede: they take them wings often and flye from vs, and are but
Pro.27.24. straw and stubble, wherevpon we may build no sure foundation. And therfore wee need not so much care to forsake them. On the other side, we leaue the societie of men, and goe to that Celestiall society of Angels aboue in Heauen, where also a multitude of our good friends expect vs. Our separation each from other here, is onely for a time: our continuance together in the life to come, shall be for euer. Let vs consider, that when we dye, wee depart from the world, and therfore worldly

ly affections should now depart from vs: let vs betake our selues wholly to a better habitation, to a better societie, to better ioyes, desiring with the Apostle, to be dissolued, and to be with Christ.

CHAP. XVII.

How the impatient may be perswaded to endure the paines of sickenesse, and to dye peaceably.

The conflict once begun, the courage of ẏ Captaine then, and neuer but thē, is experienced. When God doth call his children to any crosse or calamitie, then begins the battell, then their blessed patience and meek contentment is made manifest, or neuer. Knowing that al goes by his ordering, in whom wee Liue, moue, and haue our being, and that no Physician can bee more carefull for the health of the body, then God is wont to be

Act. 17. 28.

bee for the health of the ſoule: how bitter ſoeuer the potion ſeeme, receiuing it from him who meanes vs ſo well, wee ſhould not receiue it but with patient ſuffering, whatſoeuer his mercifull hand ſhall reach vnto vs.

Eccle. 2.3. 2 My ſonne (ſaith the Wiſeman) vvhen thou commeſt vnto the ſeruice of God, prepare thy ſoule vnto temptation, and ſhrink not away vvhen thou art tryed: for whom the Lord loueth, him hee chaſtiſeth. Gold and ſiluer are tryed in the fire, and acceptable men in the furnace of aduerſitie.

Exo. 2.3. 3 If God will haue Moſes to be a gouernor of his people, God will haue Moſes to be caſt out, and laid in the bulruſhes by the riuers brinke. If God will haue Daniel to be a ruler vnder Darius, Daniel muſt lye for a time in the Lyons denne.

Dan. 6.16.

Luk. 16.20 If God will haue Lazarus to be in Abrahams boſome, thou muſt endure

endure blessed Lazarus sorrowes and sorrowes for a season, but thy ioyes are euerlasting.

4 Hee that had seene Elias persecuted by Iezabel; Susanna accused by two false Elders: the holy man Iob afflicted from top to toe, would haue thought GOD had little respected their sincere worship and reuerence of his Name. Flesh and bloud would haue imagined their state most distressed: but if wee stay a little, and obserue their patience, we shall see their deliuerance not farre behind. 1. Reg. 19. 3 Susa. 5. 5. Iob 2.

5 Should wee not endure some bodily pains, remembring all chastisements are frō God? would wee not depart the world with a willing minde, God himselfe calling vs to depart? The faith wee haue, or ought to haue of our changing, can tell vs: *Nisi granum frumenti cadat in terram, & mortuum fuerit*, that same *fructum adferet*, will not follow: The graine of corne Ioh. 12. 24.

must be cast into the earth, before wee can haue encrease of fruite. Hee that makes the body of Corne to growe againe, can he not make the body of man to liue againe?

Although our dissolution be vnto nature a painefull trauel, and therfore it is, as Rachel said, *Benoni*, an effect of sorrow; yet is the same to grace an offspring of strength, and so counted Beniamin, *filius dextræ*, the sonne of her power.

Gen. 35. 18

6 To endure and suffer somewhat, seeing the reward of suffering is great, should bee lesse grieuous vnto vs. If wee looke for our felicity here, wee are deceiued. Elias must goe to heauen in a whirle-wind. God will send Iacob an Angell to comfort him in his iourney, after all his trouble with Laban, and God will bring him home with abundance of increase at last.

2. Reg. 2.

Gen. 32. 2.

7 God is faithfull, and will not

not ſuffer vs to bee tempted aboue that we are able: it is not ſaid, GOD will not ſuffer vs not to bee tempted at all, but not to bee tempted aboue that wee are able; tarry a little the Lords leiſure, deliuerance will come, peace will come, ioy will come. In the mean while to be patient in miſery, it makes miſerie no miſery. 2. Cor. 10. 13.

8 Should it ſo much grieue any in time of ſickneſſe? Why Chriſt himſelfe went not vp to glory, but firſt hee ſuffered paine (as is ſhewed in another place more at large.) *Crux pendentis, Cathedra docentis*, Chriſt vpon the Croſſe, is as a Doctor in his Chayre, where he reades to vs all a Lecture of patience. Hee was (ſaith the Prophet Eſay) *Vir dolorum*; a man full of griefes, *& ſciens infirmitatem*, and one that had good experience of our infirmities. Whatſoeuer we ſuffer, hee patiently ſuffered more for vs ſinners, and hath called vs Eſay 53. 3.

2.Pet.5.10 to eternall glory, and after suffering a little, hee will make vs perfect, confirme, strengthen, and stablish vs, which will bee a happie refreshing after all.

Aug. mænu. 9 That I may (saith Saint Augustine) after this languishing life, see Christ in glorie, and bee partaker of so great a good, what, though sickneſſe weaken me, labours oppresse mee, vvatchings consume mee, colde benumme me, heat enflame me: Nay, though my whole life bee spent in sighs, and sorrowes, vvhat is all to the rest that shall ensue in the life to come? Why doe wee complaine of want of rest, seeing we haue vndertaken a iourney, wearisome, and troublesome?

Rom.8.8. 10 The Apostle Saint Paul counted these momentary afflictions not worthy of the glorie that shall bee shewed vnto vs: momentary, and therefore such whose continuance is not long. Wherefore, seeing that after

after all these sorrowes we are going to so quiet a Hauen, wee may with patience endure a time, some fatherly corrections. Shall wee looke for a garland, and neuer set foote to runne the race? Shall wee with Iobs wife, be content onely to receiue good at the hands of God, and no touch of trouble?

The people murmured in the Wildernesse, and the Prophet sayes, They prouoked God. Dauid tooke it not well when the Ammonits ill intreated his Ambassadours: these afflictions are Gods Ambassadours: to repine or grudge against them, is to entreat them euill, what should we but accept all thankfully, and in peaceable manner depart this world, considering wee are going to a place of rest, it may make this bitter cuppe haue a sweet taste, and stirre vp in vs a longing to bee at our long

Num. 21. 5

1. Sa. 10. 4.

home: for life is lent vs as a Ship, to transport vs ouer to the Port of rest: from the cradle to the graue, wee are vpon the stormy Sea, tossing vp and downe.

11 It is said of Plato a Heathen man, that at the point of death, amidst all his paines, hee gaue the gods thanks, that hee was borne a man, and not a beast; a Greek, and not a Barbarian; and so quietly left the world. It is a comfort to a man, saith Seneca, to call to minde, that so many before him haue suffered, and all that are to come, shall suffer.

Sen. de consol.

Wouldest thou neuer dye? then shouldest thou haue neuer beene borne. It is said, Onely wise men die obediently, fooles either too grieuously, or too willingly. Now is the time to exercise our patience, our faith, our assured trust and confidence in God.

12 How should the Christi-

an

an man with all gratefull remembrance of Gods goodneſſe towards him, of bleſſings receiued, of dangers preuented, now patiently bequeath his departing ſoule into the hands of God, quietly ſuffering his tranſitory triall!

13 Sorrow may endure for a night, but ioy commeth in the morning. Be patient, ſaith Saint Iames; Behold, the husband-man vvayteth for the precious fruites of the earth, vntill hee receiue the former and the latter raine. Shall the Husbandman patiently waite for the fruites of the earth, and ſhall not wee patiently tarrie for the fruits of heauen? Iam. 5. 7.

Take the Prophets, ſaith Saint Iames, for an example of ſuffering: if wee will reioyce, as they now reioyce, wee muſt liue, as they ſometimes liued, and ſuffer as they ſuffered. If wee are grieued in that wee ſuffer, as good, and better then

our selues haue suffered before vs. Christ our Sauiour saith, If any will follow me, *Tollat crucem suam*, Let him take vp his crosse, *Ego meam, ille suam*, I haue taken vp mine, and he must take vp his.

14 If wee looke into the proceedings of GOD with all his seruants, wee shall see him chastening them for a time, and leauing them a little in the triall of their faith. The louing mother doth sometimes leaue the childe, for a little space, whilest she goes aside, and then seeing the Infants moaning after her, shee runneth, and is wont to make the more of it. When God seemeth to withdraw a little his help from vs, it is onely to see whether wee will moane after him: which when he perceiueth we do wee are the more beloued and accepted of him.

15 When the waters of the floud came vpon the face of the earth, down went stately Turrets

rets and Towres: but as the waters rose, so the Arke rose, still higher and higher. In like sort, when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes; in a word, all the vanities of the world. But the Ark of the Soule riseth as these waters rise, and how too? Higher and higher, euen nearer and nearer towards heauen: wherefore, to endure the pains of sicknesse patiently, is an example taken frō all Gods childrē, who did possesse their soules in patience, and may seeme to haue an approbation from God himselfe, such a one as our Sauiour gaue of Nathaniel, *Ecce verus Israelita:* Behold a true Israelite: as if a voice from heauen did testifie of the patient, *Hi filij mei dilecti;* These are my beloued sonnes.

16 Now therefore we may not forget in time of neede, so good a vertue as patience is, for which God hath a double Crowne,

Crowne, the one for our content here, the other hereafter for all continuance, remembring euermore that of the Prophet; The bones which the Lord hath broken, shall reioyce; Christ our Sauiour saith, Possesse your soules with patience; yea, liuing vnder the crosse, you shall liue peaceably.

CHAP. XVIII.

How they are to bee comforted, who in time of sickenesse, seeme to bee troubled in minde, with a remembrance of their sinnes, and feare of Iudgement to come.

WHen the seruant of the man of GOD, saw the Citie Dothan to be cõpassed about with a multitude of enemies, he cries out to the Prophet, saying: Alas, Master, what shall wee doe? The Prophet prayes that the eyes of his seruant might be ope-

2. Re. 6. 15.

opened; which petition granted, then he sees the mountaine was ful of horses and chariots, and fire: in effect, that they were more who stoode for them, than all the multitude that cõpassed them: The application hereof I leaue vnto a pious consideration.

Now may the sicke with the Apostles pray, Lord, increase our faith. By which faith they shal see that Christ with all his merits, is for them, which is more, and of more efficacy, then the whole power of darknesse, that can oppose it selfe against them.

The sorrowfull sinner at this time besieged with a remembrance of the Justice of God, the seuerity of iudgment, the malice of the old Serpent; all laying hot batterie vnto his fainting and departing soule: the world forsaking him, his friends departing from him, or at least sometimes weeping

ping by him, cannot but with complaint say: What shall I doe? which way shall I turne? whereby wee see, that perilous cogitations offer themselues to a Soule laden with sinne, vntill the tempest be blown away, the clouds of discomfort dispersed, the ioyfull sun of grace arise in his heart, the night of misery passed, the morning of consolation doe shewe it selfe againe.

Are wee vpon our departure out of this our Egypt? let vs sprinkle our hearts with the bloud of the Lambe, and the Destroyer shall not enter, nor haue power to hurt. Let vs call to minde the loue of God, in not sparing his owne Sonne, which the Apostle Rom. 8.53 tooke as an argument of good consequence: if he gaue vs his owne Sonne, how shall hee not giue vs all things with him? and therefore mercie in time of need. What heart is able

able to conceiue the diuine pro-uidence from the beginning had ouer man?

2 One bringeth in the three persons in Trinity, after this manner, consulting of his good, God the Father saith, Let vs create man, but beeing created, will he not fall away? God the Sonne answereth, Though hee fall away, I wil redeeme him: but being redeemed, will he walke worthy of his calling? God ℌ holy Ghost replyeth, I will conserue him, I will sanctifie him.

But amiddest all assaults, the blessed object of Christs merits is alone able to reuiue the fainting sinner, and make him argue his right against Sathan; as thus: Where is thy force, thou roaring Lyon? hath not Christ weakened it? Wilt thou know my strength or might wherein I ouercome? It is the bloud of the Lambe. Ap. 12. 11.

3 Thus

3 Thus when like Dauid, we come to fight with Goliah, wee cast away Sauls armor, al trust and cõfidence in our selues, and onely set forward in the name of the God of Israel.

Doth the Lawe endite vs of transgression? Wee make our appeale to the Court of Conscience: Nay, we haue a Supersedeas to stay that course, and wee appeale to the Throne of Grace, *A lege timoris, ad legem amoris*, from the law of Feare, to the law of Loue, as Saint Austin speaketh.

Doth the Aduersary bring forth our debt-bill? Our answer is, The obligation is cancelled, the booke crossed, and the whole debt fully discharged: Christ hath passed his word for vs; Nay, hee hath paid all that was due for vs, to the vttermost farthing: now we can shew our generall acquittance vnder hand and seale, giuen vs by him, with whom it is as

Gal. 3. 13.

proper

proper to shew pitty, as mercie to helpe misery. This is my beloued Sonne, in whom I am well pleased. Heere is the Creditors owne word, his owne hand writing vnder seale. It is a voyce from Heauen too, and therefore sufficient to comfort sinners on earth, in all their distresses: A *Quietus est*, very good in Law. Mat. 3. 17.

Doe the sinnes and offences of our youth now dismay vs? If wee acknowledge our sinnes, (saith S. Iohn) God is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. 1. Ioh. 1. 9

Yea, but do a multitude of sins enuiron vs, and we see our selues great sinners? why, Christ appeared first, after his Resurrection, to Mary Magdalene, to shewe that hee brought comfort to the greatest sinners of all. Mat. 7. 37.

The house builded vpon the Rocke, was not mooued when the storme came, and the wind blew.

blew. Christ is a must sure Rocke, let vs, as wise builders, lay the foundation of our faith, vpon this Rocke: an other foundation can no man lay; he
1.Cor. 10. is called a Rock, that Rocke was Christ.

This is a true saying, saith the Apostle: That Christ came
1.Tim.1. 15. into the World to saue sinners, whereof I am the chiefe, as if Saint Paul put himselfe in the number, as euery one should, and say, vvhereof I am one, nay, the chiefe.

4 And heere we may call to minde that bottomlesse depth of Gods mercy, who will bee called in the Gospell, by the name of a Father, to intimate vnto vs his loue, and to encourage vs to come vnto him in time of need, whose goodnesse is defusiue and communicable vnto others, whose bountie is delighted in nothing more then dooing good: and is wont rather to giue great, then small

things.

things. God is not such a one as Adam tooke him to bee, from whom when he had sinned, hee should flye, or hide himselfe for feare, but God is such a one, to whom Adam & all that haue sinned, may haue accesse with hope and loue.

5 The seruants of Benadab, in the first of the Kings, and the 20. when they saw and considered well their distressed case, beganne to aduise their master Benadab after this manner: We heare that the Kings of Israel are mercifull, vvherefore let vs cloath our selues in sackcloth, that so wee may goe and finde fauour in their sight. If this mercifulnesse were a thing proper vnto the Kings of Israel, what may we looke for at the hands of the God of Israel, before whom they that humble themselues shall questionlesse finde grace? *Scio quia clemens es, & multæ miserationis*, Ionas saith: I know thou wouldest shew mercy, & that thou wert 1. Reg. 20. 31.

wert full of pitty.

My ſin is greater. No, Gain, thou erreſt. God his mercie is farre greater, couldeſt thou aſk mercy. Men cannot bee more ſinfull, then God is mercifull, if with penitent hearts they will call vpon him.

6 But come wee to Chriſt the fountaine of all mercie, there ſhall wee finde God in his mediation, great without quantity, and good without quality, as S. Auſtin ſpeaketh.

To this effect, the ſtory of Themiſtocles is not vnfitly applyed, who hauing offended Philip King of Macedon, takes vp his young Sonne Alexander in his armes, and ſo comes to aſke mercy, if not for his owne ſake, yet for his Sonnes ſake, whom he did preſent vnto him. Wee come to craue pardon for our ſinnes, and beſeech the God of mercy, who will heare vs in time of need; if not for our owne ſake, yet be

with

will heare vs all for Jesus sake.

7 Christ in the Gospel was called of the Pharises, by way of reproach, a friend of Publicans and sinners, and so was he in truth and veritie. Neuer was there such a friend to poore sinners, and such Publicans, as hee was, who strake his breast, and said, God be mercifull vnto me a sinner.

8 The Parable of the lost sheepe, doth shew this loue in seeking the lost sinner; the ioy of the Angels of Heauen ouer our repentance, may much comfort vs to call for grace: the Pharises murmured, when the Angels reioyced: the wandring sonne had consumed his Fathers substance, but yet returned sorrowfull to acknowledge himselfe: the father saith not, Whence commest thou? or where is now all thy patrimonie? But bring hither the new garment, kill the fat Calfe, let vs

now

now reioyce, my sonne was dead, and is aliue. Here was a welcome home that might amaze him.

Though we sometimes lose the nature of Children, yet God doth neuer lose the name, nay, the nature of a Father, a name of priuiledge to his children: wee cry Abba Father, a name of care and prouidence: your heauenly Father careth for you, a name of loue, If you giue your children good things, how much more shall your Father in heauen giue you, if you aske them of him? And not onely a Father, but our Father, and that which is more, a Father in Heauen, that howsoeuer wee are distressed in earth, the comfort is, wee haue a Father in heauen. Which should wound our hearts, and kindle our affections in all distresses, with comfort to call vpon him.

Gal. 6. 4.

Mat. 6. 32. Luk. 11. 14.

9 It may bee said also in this case, as before it was said of

of the affection of a Mother, There is none knows the loue of a Father, but a Father, nor any the loue of God, but God himselfe, who is loue.

The Publicane who smote his brest for sorrow of his sinnes, he stood a farre off and would not come neere vnto God: well, God in mercy came neere vnto him: was hee not more accepted then the Phatise? The text saith, He went home more righteous.

10 That thou might est bee blessed, O man, first God created thee: that thou might est be recouered, when thou wert lost, then he redeemed thee. To be deliuered, is properly the state of the innocent, but to be redeemed is their condition for whom a price must be payd, and therefore haue offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price paied for thy ransome, & price was his deareſt bloud.

11. When

11 When Christ wept, and shedde some few teares for Lazarus, the Iewes reasoned, and said, See how hee loued him! but when Christ shed his owne bloud for vs, and that in great abundance too, O see, how he loued vs! O loue without example! hee was crowned with thornes, that wee might bee crowned with glory.

If hee bought vs with so great a price, will he refuse his owne penniworth? If hee sought vs flying from him, shall hee not much more receiue vs when we
Esay 59.4 come vnto him? Can a Mother, saith the Prophet Esay, forget the child of her wombe? Yea, though shee doe, yet will
Psal. 27.12 not GOD forget his people. When my Father and Mother forsooke mee (saith Dauid) the Lord tooke mee vp.

We haue a good Samaritan,
Lu.10.34 that when the Priest & the Leuite left vs wounded, to wit, the ceremoniall and Iudaicall Law

Law passed by vs, hee bound vp our wounds, and payed for our curing, that wee might bee recouered vnto euerlasting health.

Hath not Christ said vnto our nature, as vnto Lazarus, when it lay, and still had layen in the graue-clothes of sinne: Come forth, man-kind, come forth and liue? Our Ioseph is gone before to prouide for his brethren; Was there euer such loue? Looke how wide the East is from the West, so farre hath he set our sins from vs: May, like as the piller of the cloud was set between the host of their enemies, & the tents of the people of Israel, þ no harme might befall them: so hath hee set his prouidence betweene vs and all casualties, that no hurt should oppresse vs. Praise the Lord, O my soule, and all that is within me praise his holy Name; Prayse the Lord, O my soule, and forget not all his benefits.

Exo. 14. 20

Psa. 130. 1.

12 We

12 We should be sutors vnto Christ, And lest our manifold sinnes might make vs bashfull, he calleth vs vnto him, and becomes a sutor to vs, saying: Mat.11.28 *Venite omnes qui laboratis & onerati estis, & ego reficiam vos*, Come vnto me all that are weary, and heauy laden, and I will refresh you; not laden, as onely sinfull, but weary, as desirous to be deliuered from sinne. Came hee to call sinners to repent, and shall he not shew mercy on the penitent? Did all the poore creatures come vnto the Arke, to saue themselues? Did the Angels carry Lot out of Sodome? And shall wee not come vnto him, who cals vs so louingly, and meanes no other, but to bring vs vnto his euerlasting Kingdome?

13 Wherefore let neither the multitude of our sinnes, the terrour of the Lawe, nor the feare of Gods iustice discourage vs in time of distresse.

Christ

Christ hath put them all to flight, as Dauid did the Philistims, by killing the killing letter of the Law. 1. Cor. 3. 6.

No sooner was our Ionas cast into the Sea, but the tempest ceased: no sooner was the Paschall Lambe slaine, but the Israelites were deliuered: no sooner was the High Priest dead, but all banished men returne home into their country. Nū. 35. 25. What was this, but a figure of Christ, by whose death we haue all a returne into our country? who would not cast his burthen vpon him that doth desire to giue ease? As I liue, saith the Lord, I desire not the death of a sinner. God would haue the sinnes to die, but the sinner to liue. His creatures haue nourished vs: his prouidence hath euer preserued vs: his mercy hath carried vs all along from our very Cradles vntill this day, his watchfull eye hath deliuered vs from so many dan-

gers, both of body and soule, 14 Haue wee had such, and so many experiments of loue, and should we now doubt therof? Is the Iudge become our Aduocate, and shall wee feare to goe forwards towards the Throne of Grace? The Spirit and Bride say, Come: and let him that is athirst come, and let whosoeuer will, drinke of the water of life freely. Who shall lay any thing to the charge of GODS chosen? It is God that iustifieth: Who shall condemne? Christ at the right hand of God maketh request for vs.

Ap. 22.17.

Rom. 8.33

CHAP. XIX.

How the sicke in the agonie of death, may be prepared towards his end.

ALL our life long haue wee liued in a departure and farewel from the World: since our very first entrance, we were euer drawing towards our end.

Now

Now when our Pilgrimage is almost ouer; when wee approach towards the period of our course, what else remaineth, but a hearty commending of our selues to GOD, and a comfortable expectation of a better life to come? When weakenesse of humane nature doth not affoord ability to manifest our soules affections; God shall accept at our hands, the sending vp of our sighes and desires to heauen. Ex. 14. 15.

In these last extremities incident vnto the state of man, we may flye vnto prayer, as vnto a Citie of refuge, which prayer, saith Thomas Aquinas, is *interpres desiderij*, the interpreter of our desire, and *Desiderium est actus charitatis*. God said vnto Moses, Why hast thou cryed vnto mee for this people? And yet we find that Moses spake neuer a word: to shew that hee heard the secret supplication of Moses heart. Out of the deepes, *Th. Aqu. 2. 2. quæst. 83. Art. 9.*

saith the Prophet Dauid, haue I called vnto thee, O Lord, out of the deepes, not as out of one deepe, but deepes: out of the greatest sorrowes both of body and minde, haue I called vnto thee. In another place, One deep saith hee, calleth vpon another. What is that? there is a depth of mans miserie now at the gates of death, and there is a depth of Gods mercy, which is ready to heare and helpe all that call vpon him, now misery calleth vpon mercy.

Ionas 2.2. 2 Ionas prayed in the belly of the Whale, when he thought vpon God: Susanna in her distresse, when shee lifted vp her eyes to heauen. Haue not I remembred thee (saith Dauid) vpon my bed, & thought vpon thee when I was waking? And in another place: O Lord, my heart is ready, my heart is ready. As if his trust was, that GOD would accept the readinesse of his heart.

Susan. 3.5.

Psal. 6.3.7. Psal. 108.1.

3 Nay

3 Now is the time that Timothy, a good Souldier, should fight by S. Pauls good example, a good fight, Keepe the faith, and so finish his course: for why? after all, there is a Crowne of glory. 1. Tim. 4.

4 This is the last Scene of all the Comedie, when a little hunt is once past, troubles cease, but ioyes neuer cease. And therefore a good remembrance of the ioyes to come, may now tell vs, that wee are going from the darknes of this world, to the land of the liuing, where is no night, no neede of the Candle, nor the light of the Sun, for God giueth them light, and they shall raigne for euermore. Hold thy peace, Babylon (saith *Epiphanius*) and bee mute, O Sodome, because (that Article) I beleeue life euerlasting, is cleare, and consequently bringeth comfort to GODS children departing. *Epiph. Ep.* 32. 3.

5 But let vs hearken to

Ioh.11.25. Christ himselfe, I am the resurrection and the life, (saith the Lord) whosoeuer beleeueth in mee, yea, though hee were dead, yet shall he liue, and whosoeuer liueth, and beleeueth in mee, shall not die for euer. O ioy of ioyes! wee lay vs downe to sleepe, and we rest, & God it is that makes vs dwell in euerlasting safety.

6 And heere wee may not omit to call to mind the manner how Gods seruants of old haue shut vp the day of their mortalitie.

Deut.33.1 Deut.34.5 As first, that of Moses, who after he beheld the land of promise, perceiuing his life was not long, blessed God for all his benefits, blesseth the people, and so dieth. That of Ioshuah, who exhorteth Israel to feare God, to stand stedfastly in all his Ordinances, and so mildely goeth the way of all the world. That of Dauid, who drawing towards his end, a little before his death inioineth

Salomon

Salomon his ſonne to walke in the waies of God, that ſo hee might proſper in whatſoeuer hee tooke in hand. That of Tobie, when as he lay a dying, called his Sonne and his ſons ſonnes, exhorting them by a fatherly authoritie to be mercifull and iuſt, that it might goe well with them. That of Saint Stephen, who praying for his perſecutors, and calling vpon the name of Jeſus, fell aſleepe. That of Iacob, *Salutare tuum expectabo Domine*: O Lord, I waite for thy ſaluation: when hee departed with bleſſing his poſterity. That of *Serapion*, a good and faithfull old man, (ſaith *Euſebius*) who after receiuing the holy Euchariſt, that ioyfull refection for our paſſage, moſt meekely departed this mortal life, to liue eternally. And thus haue the godly tooke their farwell of the world.

Ioſ. 24. 29. 1. Reg. 22. To. 13. 8. Acts 7. 60. Ge. 49. 18. *Euſ. Hiſt. li. 5. ca. 45.*

In ſtead of all examples how the ſeruants of God haue ſhut

vp the day of their mortalitie. Let vs looke vnto the example of our Sauiour Christ, who when he was now to leaue this world, and to returne vnto him that sent him, we may consider how he prayed for his enemies, comforted his friends; how liberally he gaue to him that required no more but to be remembred of him, the possession of Paradise it selfe; how hee shewed the greatnes of his suffering, when he cried, My God, my God: the greatnesse of his loue to mankinde, when he said, I thirst: the full accomplishing of Gods glory, and mans good, when he said, It is finished. And last of all, the blessed manner of his departure, by his last words, when he said Father, into thy hands I commend my spirit. And his last words, God grant they may bee our last words, when the houer of our departing shall come.

7 As for things sublunarie, they

they leaue vs, and wee them; the soule onely remaineth to be commended vnto God. How may we cry, Help, Lord, for besides thee we haue no help: it is not the pieces of our owne deserts, that can make such a garment as can couer our sins; it is the scarlet robe that tooke a deepe purple dye in the passion of the Sonne of God himselfe, that must now stand vs in stead.

If when thou art going a iourney, thou wouldest be glad to commit thy temporal goods to such a friend, by whom thou maist be sure they shall be well and safely kept; how much more may the Christian man comfort himself, in committing his soule to the custodie of Iesus Christ his Sauiour, who will keepe it sure and safe for euer?

8 Reuben said of Beniamin, when Iacob was loth to let him go; Deliuer him vnto me, and I will Ge. 42. 37.

I will bring him safely home: So of Christ it may be more rightly said; Commend thy departing soule vnto him, and he will bring it vnto her long and blessed home safe and sound, which is the kingdome of heauen.

CHAP. XX.

In what manner the sicke should be directed by those, to whom this weighty businesse doth specially appertaine.

Amongst men, those whom God hath set apart to helpe distressed Consciences, and to whome hee hath giuen power and commandement to pronounce absolution and remission of sinnes, in his mercy; they are especially to enter into this businesse of directing the sicke: for they are to bleſſe in GOD his name, to teach his people, and

and to doe them good in time of need: partly by way of exhortation, and partly also by offering up in their behalf deuout prayers towards the Throne of Grace, and to haue all fatherly care of them.

2 That care may be thought to be of greatest importance, which is employed in helping them, who are now least able to help themselues, and had neuer more need, God knowes, then now of ghostly direction.

3 There is nothing which the sicke in these extremities, doe more desire against the naturall terrors of death, and many troubles of cõscience (which at this time are wont to assault them most) then direction and comfort: for if he may be called a friend, that is diligent about a sick person, to minister things necessary for his body, which shall shortly be dissolued; much more hee is called a true and faithfull friend, that is diligent

gent about a ſicke perſon, to miniſter thinges neceſſarie for his ſoule, which ſhall neuer die, but liue eternally. It is therefore greatly to be wiſhed, that like as the Serpent, that olde enemy of mankinde, a man-ſlayer, (yea ſoule-ſlayer) from the beginning, who the ſhorter his time is, the fiercer his wrath is, and chiefly intendeth ruine vnto the heele, at the laſt part of mans life, is at this time buſie: ſo thoſe who in louing feed, and in feeding loue Chriſt his lambes, ſhould now be moſt carefull to keepe them from this deuouring Lion, and endeuor to preſent them found in faith, ioyfull in hope, rooted in charity, vnto the great Biſhop and Shepheard of their ſoules.

Apo.12.11
Ioh.21.15.
1.Pet.2 25
1.Pet.5. 8

4 Notwithſtanding, that the good grace of that Spirit, which directeth our higheſt proceedings, can better direct a diſcreet & ſober Agent in this caſe,

case, then all formes of direction from man whatsoever: yet as in other duties, so in this, some advertisements may bee observed by those, who are content also to heare the advice of others.

5 First therfore death being that which all are to suffer, (but not all after one sort) care ought to be had answerable vnto the disposition of the dying: Tediousnesse of discourse may soone weary the weake party: fewe words, and those sometimes in priuate well ordered, are wont for the most part, to availe most. Impertinent speeches are very vnfit, the presence oftentimes of those, who haue bin associates in folly, yea, sometimes the presence of those who are neerest in alliance, removed, is thought by graue iudgement to be the fittest opportunity for the giuing of soule-counsell, bearing a simple and honest intent to doe good.

6 A premeditated exhortation, after information taken of the disposition of the sicke, is very behouefull: this loose and sleight huddling vp of Diuine matters, and sometimes of Gods Mysteries themselues, doth often bring in contempt the high Wisedome of Holie Scripture, which, but with all reuerence, watchfulnesse, and prayer, none should presume to search and open.

Chrys. hom. in Secund. Matth.

This disposing then of the sicke vnto a Christian end, being a worke of such moment, they may proceede, to whom it shall appertaine in this, or the like manner:

First of all, let the sicke bee asked how he doth feele himselfe disposed to God, and whether hee finde himselfe prepared to depart this world.

LEt him make a most sincere & humble confessiō of al his sins

2 Let

2 Let him be exhorted to bee content with all his heart, either to liue or dye, as it shall seeme good to God his diuine pleasure.

3 Let him bee mooued to make a hearty reconciliation with the world, desiring forgiuenesse, and forgiuing all offences whatsoeuer amongst men.

4 That he take in good part this visitation sent vnto him, to prepare him to dye leasurely Gods seruant.

That hee wholly commend him to God his mercy, in the onely mediation of Christ Iesus his Sauiour.

5 Care is to bee had that those who visit the sicke, giue them hope, but not ouer-great hope of bodily health; for sweet words, and vaine hopes often deceiue the sicke: let them bee comforted in the name of God, but in discreet sort.

6 That they bee diligently mooued

mooued to forsake the loue of this wretched world.

Secondarily, he must be informed,

1 That all, of what estate or condition soeuer, must depart this trãsitory world.

2 That Gods Children throughout the volume of holy Scripture, and examples of ancient Writers, haue willingly yeelded themselues at the time of their visitation.

3 That Christ himselfe went not vp into glory, but first hee passed through death.

4 That the death of the seruants of God is precious in his sight, and that they rest from their labours.

These demands may be proposed to the sicke.

1 Whether he acknowledge the faith of the holy Trinitie, with the Articles of the Creed, and in this Faith bee resolued to

to liue and die.

2 Whether hee be sorry for his sins, and aske God forgiuenesse, with a penitent heart in the merits of Christ Iesus.

To which confession of faith, God sendeth him this message, Goe in peace.

The sicke should be willed to remember,

1 That Christ came not to call the righteous, but sinners to repentance: hee is a sinner, therefore him.

2 That hee was the very Lambe of God, that came to take away the offences of the world: He hath many offences, therefore to take away his.

3 That he is a refuge for all them that be weary, and heauy laden: Hee is weary, therefore a refuge to him.

4 That he is our righteousnesse, and neere to all that call vpon him: he calleth, therefore neere vnto him.

5 That if hee liue, he liueth vnto

vnto the Lord, and if he dye he dieth vnto the Lord: whether he liue or dye, he is the Lords.

Let the ſicke be put in minde of receiuing the holy Sacrament, and that in time, and let them bee counſelled thereunto.

After the ſicke partie hath receiued the Sacrament, let him be comforted againſt the feare of death.

Let him ſay alſo, with

1 The Prophet Dauid, Lord, remember thy ſeruant in all his troubles.

2 The Publican, God bee mercifull vnto me a ſinner.

3 The woman of Canaan, Ieſus, thou ſonne of Dauid, haue pittie vpon me.

4 Iob, I know that my Redeemer liueth, and that I ſhall riſe againe, and ſee God, not with other, but with the ſelfe-ſame eyes.

5 S. Steuen; Lord Ieſus, receiue my ſpirit, and to ſay: I am that wounded man, bleſſed Samaritan, heale

heale mee: I am that wandring childe, that is not worthy to be called thy ſonne; Father, make me thy meaneſt ſeruant: I am the loſt ſheepe, O ſeeke and ſaue mee: bring mee home, Lord, vnto thy heauenly folde.

6 **To mention the words of Chriſt vpon the Croſſe**, Father, into thy hands I commit my Spirit.

He may be aduiſed to ſay, Ieſus giue mee,

1 **Patience in my trouble.**

2 **Comfort in my afflictions.**

3 **Strength in thy mercies.**

4 **Deliuerance at thy pleaſure**: Ieſus, be my Ieſus.

If the ſicke be

1 **Not able to pronounce them himſelfe, let the Articles of the Creede bee recited in his preſence by ſome other**: I beleeue in God, &c.

2 **Diſtempered (as the beſt may be) in burning Feauers, and otherwiſe, choller ſhooting vp into the braine, and the ma-**

malignant humours meeting with the vitall powers, which may cause raving, let him in fewe wordes bee moued to remember God, and the assembly may softly pray by him.

3 Troubled with strange visions, as good men haue beene, beseech him in the name of God, to call to minde the abundant loue of Jesus Christ crucified.

4 Seeme to be tormented in conscience by reason of his former sinnes, lay before him the abundant loue of our Lord Jesus, and that where sinnes doe abound, mercy doth superabound: and that Christ lookes for repentant sinners to come vnto him.

5 Penitent and sorrowfull, mention vnto him the ioyes of Heauen, whither hee shall goe, by Gods grace, and the troubles of this sinfull world, which he hath often felt, and may now very thankfully leaue.

Reade

Reade by the Sicke,

The hiſtory of the Paſſion: Luke 22. and 23. Chapters.

The twenty nine Pſalme, Vnto thee, O Lord.

The 24. Pſalme, Like as the Hart deſires the water ſtreames, &c.

The 51. Pſalme, Miſerere mei Deus.

The 143. Pſalme, Heare my Prayer, O Lord,

The 14. Chapter of S. Iohns Goſpell.

The 7. Chapter of the Apocalyps.

The 15. Chapter of the firſt Epiſtle to the Corinthians.

If the ſicke be painfully grieued, or ſtrangely viſited,

LEt not any cenſure him, as Iobs friends, who thought Iob an hypocrite, becauſe of his afflictions. Iob. 4. 6. Iob. 22. 6.

2 Or as thoſe that told out Da-

Sauior of the Galileans, who iudged them greater sinners then the rest, because the tower of Siloah fell vpon them.

Acts 28.3. 3 Or as the Barbarians, who deemed S. Paul an euill man, because the Viper claue vnto him.

Pro.24.17. 4 Let none be glad when his enemy falleth, lest the Lord see it, and it displease him.

Gen. 50. 19. 5 Let euery one remember that of Ioseph, Am I not also vnder the hand of God?

Rom. 12. 15. 6 That of the Apostle, in the Romans. Weep with them that weep.

Ec.7.35. 7 That of the Wiseman: Be not slow to visite the sicke.

Iam. 5.16. 8 That of S. Iames, Pray one for another.

A forme of leauing the sicke *to Gods protection.*

THE Lord hear thee in the day of trouble: the name of the God of *Iacob* defend thee, send thee help from

from his Sanctuary, and ſtrengthen thee out of Sion, grant thee thy hearts deſire, and fulfill all thy minde. Some put their truſt in Horſes, and ſome in Chariots, but we will remember the name of the Lord. Saue Lord, and heare vs, O King of Heauen, when wee call vpon thee. **Jeſus the Sonne of the liuing God, put his paſſion betweene thy ſins and Iudgement to come.** Amen.

A forme of Confeſſion to be vſed to the ſicke by way of demand, ſaying.

DO you acknowledge vnto Almighty God, your great and grieuous offences done in all your life?

2 Do you acknowledge that you haue ſinned in pride of heart, not thanking the giuer of all good for his gifts?

3 Do you acknowledge that you haue ſinned in pride of cloathing

cloathing, in pride of strength, of beauty, of eloquence, of riches, and that you thereof cry God mercy?

4 That you haue sinned in enuie, hearing any praysed, or better beloued then your selfe, whereof doe you cry God mercie?

5 That you haue sinned in wrath and seeking reuenge, being moued vpon light occasion, whereof doe you cry GOD mercy?

6 That you haue sinned in sloth, by heauinesse of minde, in idle thoughts and imaginations, neglected prayer and meditation, whereof doe you cry God mercy?

7 That you haue sinned in couetousnesse, by vnlawfull desires of riches and worldly wealth, and not pitied the state of the miserable, as you ought to haue done, whereof doe you cry God mercy?

8 That you haue sinned in vnsa-

vnsatiable eating and drinking, by often excesse, wherof doe you cry God mercy?

9 That you haue sinned by vncleannesse of life, vnchaste thoughts, and the like, wherof doe you cry God mercie?

10 That you haue not giuen counsell to them that had need, taught the ignorant, forgiuen them that offended you, wherof doe you cry God mercy?

11 That you haue sinned, in breaking the tenne Commandements, and not loued God aboue all, nor vnfeinedly worshipped him, nor honoured his sacred Name, but vsed the same in vaine othes. That you haue not sanctified his Sabbaths, nor done due reuerence to your Parents and Gouernors. That you haue borne deadly hatred. That you haue liued vnchastly. That you haue taken your neighbours goods. That you haue defrauded his good name, coueted that which was con-

trary to the Lawes of GOD, for all these doe you cry God mercy?

That you haue not vsed the gifts of the holy Ghost to the honour of God, the gift of vnderstanding, the gift of counsel, the gift of science, the gift of strength, the gift of knowledge, the gift of dread, wherof doe you cry God mercy?

Then let the sick say after him.

For all these, or any other, knowne, or vnknowne, that euer I did since I was borne, to this day, I aske God mercie with a penitent heart, beseeching him to free mee from my ghostly enemy, and to pardon mee all in the merites of his Sonne Christ Iesus, my onely Sauiour and Redeemer, in whose name, I pray as he hath taught vs; Our Father, &c.

Prayers

Prayers for the ſick.

GOD, vpon whoſe pleaſure relyeth all our hope, in health and ſickneſſe; accept, wee beſeech thee, our humble prayers which we offer vnto thee, in the behalfe of this thy ſicke ſeruant: Viſite him, O Sauiour, as thou didſt viſite Peters wiues mother, and the Captaines ſeruant; aſſwage his paine, as ſhall ſeeme to thee moſt expedient, and grant him deliuerance to thy good pleaſure, in the mercy and merites of thy dearely beloued Sonne, Jeſus Chriſt our Lord: AMEN.

Another.

GOD, the onely refuge in all needes and neceſſities, the onely helpe in times of weakeneſſe: looke downe, wee beſeech thee,

with the eye of mercie vpon this thy sicke seruant, as thou diddest vpon Ezechias; restore him to his former health, if it bee thy good pleasure: or giue him grace to take with faith and patience, this thy visitation, that after this painefull life ended, hee may rest with thee in life euerlasting, through Iesus Christ: to whom with the Father and the holy Ghost, be all power, glory and dominion, now and for euermore, Amen.

Another.

GOD, which delitest not the sighing of contrite and sorrowfull hearts, receiue our prayers which wee now offer vnto thy diuine Maiestie, looke downe (we beseech thee) vpon this thy seruant now afflicted with sickenesse: bee vnto him a tower of defence, against all assaults of his enemies: thy pro-

perty,

perty, Lord, is to haue mercie, and to heale those that are broken in heart. Lord, we beseech thee, send him the comfort of thy helpe in these extremities, that liuing or dying, hee may reioyce in thee, through Iesus Christ our Lord,

Amen.

Another prayer to be said for the sick.

O Lord Iesus Christ, which art the health of all men liuing, and the euerlasting life of them which die in thy faith: we thy humble seruants heere assembled, beeing sure the thing cannot perish, which is committed to thy charge: we commit & commend vnto thee, O heauenly Father, this thy seruant grieued with sickenesse, beseeching thee to make strong his Soule against all temptations, and to couer and defend him against all the assaults of the Diuell:

there are no merits in him, or any other to be alleadged, but onely thy mercies: thou, mercifull Lord, wast borne for his sake: thou diddest preach and teach for his sake: thou didst pray and fast for his sake: thou diddest hunger and thirst for his sake: thou diddest all good workes and deeds for his sake: thou sufferedst most grieuous paines & torments for his sake: And finally, gauest thy most precious body to dye, and thy bloud to bee shedde on the Crosse for his sake. Now most mercifull Sauiour, let all these things profit him, which thou most freely hast giuen him, that hast euen giuen thy selfe for him. Let thy bloud wash and cleanse the spots and foulenesse of his sinnes, let thy righteousnesse hide and couer his vnrighteousnesse: Let the merits of thy bitter passion, be the satisfaction for his sinnes: giue him grace, that faith and sal-

ſaluation in thy pꝛecious bloud neuer wauer in him, but be euer firme and conſtant, the hope of mercie and life euerlaſting neuer decay in him: that charitie wax not cold in him.

And finally, that the weakeneſſe of the fleſh bee not ouercome with the feare of death. Grant merciful Sauiour, that when death hath ſhut vp the eyes of the body, yet that the eyes of the Soule may ſtill behold and looke vpon thee, that when death hath taken away the vſe of tongue and ſpeech, yet that the heart may cry and ſay: *In manus tuas Domine commendo ſpiritum meum.* Lord, into thy hands I commend my ſoule. And againe, *Domine Ieſu accipe ſpiritum meum.* Lord Ieſus receiue my ſpirit. *Amen.*

(·.·)

Consolatory speeches to comfort the sicke.

WEe owe GOD a death: all our life haue wee beene gathering Manna to comfort vs in our last agonie: what hurt is it in going to Paradise? after a while wee shall haue greater ioyes then now wee doe feele paine: wee shall goe to one of those Mansions which Christ is gone to prepare for vs: our Head is in heauen already, to assure vs we shall, before it bee long, follow after; wee cannot haue our happinesse vnlesse we goe vnto it.

Christ went not vp to glory but first he suffered: our way to life, is to die with Christ.

Let not pains dismay vs, for wee are passing from death to life, from sorrow to ioy: from a vale of misery, to a Paradise of all comfort and consolation: Let not our sinnes dismay vs, Christ

Christ hath dyed for them, who is your Aduocate with the Father.

God is our Father, let him doe what beseemeth him good: let vs say, Father, not my will, but thy will be fulfilled.

You cannot thinke vpon God, but with ioy.

Know you that he is the Author of life and death, and of all things that appertaine vnto them.

CHAP. XXI.

The manner of commending the sicke into the hands of GOD, at the houre of death.

GOD the Father, who hath created thee, God the Sonne, who hath redeemed thee, God the holy Ghost, who hath infused his grace into thee, assist thee in all thy triall, and lead thee the way to euerlasting peace.

Answere. Amen.

Christ that died for thee, keep thee from all euill.

Answere. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answere. Amen.

Christ that loued thee so dearely, haue mercy vpon thee.

Answere. Amen.

Christ Iesus that rose from the dead the third day, raise thee body and soule in the resurrection of the iust.

Answere. Amen.

Christ that sitteth at the right hand of God in heauen, bring thee vnto euerlasting ioy.

Answere. Amen.

God the Father preserue and keepe thee, God the Sonne assist and strengthen thee. The blessed Spirit of the Lord God the holy Ghost bee with thee. The holy Trinitie ayde thee in life and death.

Answere. Amen.

God

God grant thy place may bee Abrahams bosome. Amen.

God grant thou maist behold thy blessed Saviour in the state of glory. Amen.

God grant thy death may be precious in his sight, in whom thou art to rest for euer. Answere. Amen.

A briefe forme of Prayer.

MOst mercifull Father, wee commend vnto thee this thy seruant, the worke of thine owne hands, wee commend vnto thee his Soule, in the merits of Christ Jesus his Redeemer. Accept, O Lord, thine owne creature: forgiue wee beseech thee, whatsoeuer hath beene committed by humane frailtie, and command thy Angels to conduct him to the land of euerlasting peace. Answere. Amen.

Preserue, O Lord, the soule of

of thy seruant, as thou diddest Noah in the flood.
Answere. Amen.
Preserue, O Lord, the soule of thy seruant, as thou diddest Lot from the fire of Sodome.
Answere. Amen.
Preserue, O Lord, the soule of thy seruant, as thou diddest Iob in all his aduersities.
Answere. Amen.
Preserue, O Lord, the soule of thy seruant, as thou diddest the Israelites from the power of Pharaoh, and the oppression of Egypt.
Answere. Amen.
Preserue, O Lord, the soule of thy seruant from the malice of Sathan, as thou diddest Dauid from all his enemies.
Answere. Amen.
Preserue, O Lord, the soule of thy seruant, as thou diddest Daniel from the mouth of the Lyons.
Answere. Amen.
Preserue, O Lord, the soule of

of thy ſeruant, as thou diddeſt the three children from the firy flames.

Anſwere. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant, as thou diddeſt Elias from the falſe Prophets, that ſought his ouerthrow.

Anſwere. Amen.

Preſerue, O Lord, the ſoule of thy ſeruant, and deliuer him, as thou diddeſt thy Apoſtles Paul and Barnabas out of priſon at midnight.

Anſwere. Amen.

From thāt rufull darkneſſe,
Deliuer him, O Lord.

From the paines of hell,
Deliuer him, O Lord.

From euerlaſting maledicti-on.
Deliuer him, O Lord.

By thy Natiuity,
O Lord, deliuer him.

By thy faſting and prayer,
O Lord, deliuer him.

By thy hunger and thirſt,
O Lord, deliuer him.

By

By thy crosse and passion,
O Lord, deliuer him.
By thy descension into hell,
O Lord, deliuer him.
By thy resurrection from the dead the third day,
O Lord, deliuer him.
By thy ascension into heauen,
O Lord, deliuer him.
By thy sitting at the right hand of the Father in glory,
O Lord, deliuer him.
Amen.

Into thy mercifull hands, O heauenly Father, wee commend the Soule of thy seruant now departing: acknowledge, wee beseech thee, a sheepe of thine own fold, a lambe of thy owne flock. Receiue him into the armes of thy mercy, knowing, the thing cannot perish which is committed to thy charge: O most mercifull Iesu, receiue we beseech thee his spirit in peace, Amen.

The blessing of the sicke, vvhen

when hee is now giuing vp the Ghoſt.

Jeſus Chriſt abſolue thee from all ſinnes.

Anſwere. Amen.

Jeſus Chriſt remit all the euill which thou haſt committed by thy hearing, by thy ſeeing, by thy touching, by thy taſting howſoeuer.

Anſwere. Amen.

Jeſus Chriſt that dyed for thee, put out all thy offences.

Anſwere. Amen.

Jeſus Chriſt that calleth thee, receiue thee into his heauenly kingdome.

Anſwere. Amen

The Lord bleſſe thee, and keepe thee. The Lord make his face to ſhine vpon thee. The Lord lift vp his countenance ouer thee, and giue thee a ioyfull reſurrection to life euerlaſting.

Anſwere. Amen.

Depart, O Chriſtian ſoule, in the Name of God the Father,

ther, who created thee, of God the Sonne, who redeemed thee, of God the Holy Ghost, who sanctified thee, one liuing and immortall God: to whom bee glorie for euer and euer. Amen.

A prayer to bee vsed by the assembly at the time of the Christian mans departure, or when hee is now departed.

Let vs pray.

O Almighty and euerlasting God, seeing it hath pleased thee to take this thy seruant out of the miseries of this sinful world, vnto thy heauenly kingdome, (Lord) thy name be blessed now and euermore. Make vs, we beseech thee, that yet remaine, mindfull of our mortalitie, that wee may walke before thee in righteousnesse and holinesse all the dayes of our life, and when the time of our depar-

departure shall come, we may rest in thee, as our hope is, this thy seruant doth, that went with him, and all other departed in the faith of thy holie Name, may reioyce together in thy eternall and euerlasting Kingdome, through Iesus Christ our Lord, Amen.

CHAP. XXII.

A Consolation to all those that lament and mourne for the departure of others.

TO vse mourning for the dead, both decencie amongst men, & Christianity amongst Christian men doth allow as much: examples of holy Scriptures doe approoue the same. What more seemely then the performance of a duty, whereby we giue testimonie of naturall affection, in this solemne departure each from other? God hath neither made vs stockes nor

nor stones, nor giuen vs hearts which should haue no feeling, when occasions are offered, or times beseeming doe require sorrowfull affections.

2 On the contrary, what more vncomely, then to vse mirth in the house of mourning? A very Heathenish manner was it thought to bee by the decree of an ancient Councell, to sport at these motiues of mourning. *Concil. Arel. 3. sub Leo.*

3 For examples in holy Scripture, wee find that Abraham mourned for Sara his wife: all Israell for Samuell their Prophet, the people in the Wilderneſſe for Aaron their high Priest, the Inhabitants of Bethulia for Iudith that honourable Widdow; the Machabees for Iudas their noble Captaine: Martha and Marie for Lazarus their brother: the women of Iurie for their children those young infants: the twelue Patriarkes for Iacob their

Gen. 23.2.
1.Sa. 25.1.
Nu. 20.29.
Iud. 16.24.
Mac. 9.20, 21.
Ioh. 11.31.
Mat. 2.18.

their aged father: Dauid for Ionathan his trusty and faithfull friend. May, Christ himselfe, saith S. Ierome, went not to his Sepulchre without weeping eyes. 2.Sa.1.17.

Neither hath this mourning been a light passion only. Great was the lamentation that Iacob made at the supposed death of his sonne Ioseph, when hee said: I will goe vnto the graue to my sonne sorrowing. Great was the lamentation that Dauid made, when newes was brought him of Absolons ende: O my sonne, Absolon my sonne, my sonne Absolon; would God I had dyed for thee: O Absolon, my sonne, my sonne. It was no doubt a sorrow to his heart. Great was the lamentation which the Widdowes made for Dorcas so good a woman, full of good workes and Almes, when they considered her goodnesse and bounty towardes them. And thus wee see the laudable Ge.15.14. 2.Sam.18. Acts 9 39.

dable custome and practice in mourning for the dead.

1. Thes. 4. 13.

4 When the Apostle forbad the Thessalonians to sorrow, hee did not absolutely forbid all sorrowing, but sorrowing after the manner of the Gentiles. So S. Austin, *Contristamur, sed non sicut cæteri*, indeed wee are sorrowfull, but not as others, without hope. *Aug. de ver. Apo. Ser. 32.* *Non culpamus affectum*, saith S. Bernard, *sed excessum*: Wee blame not the affection it selfe, but the excesse, or want of moderation. *Bern. in Cant. Ser. 26.* We may not onely vse moderate sorrow in the departure of others, but euen in the departure of the godly, and well disposed themselues.

Now, as good men often are, and (in regard of their great nusse in the world, haue been many waies helpfull vnto others:) So is it a signe of some ill dealing amongst men, when the poore & distressed let them goe away without any lamentation at all.

It

It was said by the Prophet Ieremie to Ichoiakim, So long as thy father did helpe the oppressed, did hee not prosper? And after he adveth this, as a great punishment to be laid vpon him, viz. thou shalt die in griefe of minde, and there shall bee none to make lamentation for thee. Ier. 22. 15.

5 The Apostle confesseth in plaine words, that God had mercie on him in sparing Epaphroditus, lest hee should haue had sorrow vpon sorrow: to shew that he was not so Stoicall, but himselfe should haue had feeling in such a case. Phil. 2. 27.

My sonne, saith the Wiseman, powre forth thy teares ouer the dead, and neglect not his burial. Whence wee may also gather, that funerall rites, decent interring of the corps, exequies and seemely mourning, which S. Austin calleth *officia postremi muneris*, our last duelies of loue in this world amongst friends, are not vnfitting the practice of those, Eccl. 38. 66

August. de verb. Ap.

1. Cor. 14. 40.

those, amongst whom all things should bee done in order.

§ The Israelites in burying so honourably their Fathers and Gouernours, did shewe themselues a people of good and orderly carriage in the world. Surely Dauid did shew mercy (saith the same Father) to Saul and Ionathan, in burying their bones in that decent manner he did. My sonne (saith Toby) when I die, bury mee honestly. The new Sepulchre the cleane linnen cloathes, the sweet ointments, the assembly of men of reputation, shewed how our Sauiour was respectiuely regarded, yea, and entombed with solemnitie. Sure it is, that these bodies which haue been the Temples of the holy Ghost, and shall be changed at the day of Doome into a condition of glory, should haue a decencie performed vnto them at their farewel from the

August. de cura. geren. pro mort.

To. 14. 10.

the World.

It was the desire of the olde Patriarkes, that their bones might be orderly laid in the sepulchers of their Fathers. In the second of Samuel, and the second Chapter, Dauid sent messengers to the men of Iabesh Gilead, and said vnto them, blessed are yee of the Lord, that you haue shewed such kindnesse to your master Saul, and buried him.

It was the praise of Heathen Conquerours, to permit the buriall of the dead. Wherefore not to yeeld them, after a Cynicke manner, comely burials, or Christian mourning with moderation, is most inhumane; nay, it is a conceit to say the truth, very barbarous. *Zenoph. li. de Iust. Cyri.*

7 Notwithstanding, to sorrow as men without hope, is farre distant from the rule of faith: which tels vs, That the death of the Saints is precious in *Psa. 116. 16*

in Gods sight. They are at peace, and their hope is full of immortality.

Ec. 38.17. He that said, My sonne, powre forth thy teares ouer the dead, said also, Comfort thy selfe. And surely Christians of all others, who beleeue the Resurrection vnto a better life, should raise vp themselues by faith, from too too wofull passions. For as in al other things, so in this, a moderation should be had.

Haue wee lost a good Father, a friend, an husband, wife, or children? we may say with Iob, *Dominus dedit, Dominus abstulit*: The Lord hath giuen, and the Lord hath taken away, *Sit nomen Domini benedictum*: Blessed bee the name of the Lord.

Iob. 1.21.

Neither are they cleane taken from vs, but onely gone a little before vs in the way, wherein wee must all follow. Wee shall one day meete againe by the grace of God: at which time (saith Cyprian) there will

Cypr. de morte.

bee

bee no meane ioy, when good friends come to liue together, and to reioyce together. Our knowledge is now but in part, then shall we know, as we are knowne: Where Peter shall be Peter, and Paul shall bee Paul (saith S. Cyrill) and many long since departed shall (as some of the ancient Fathers say) bee knowne of vs, that haue liued long after, as Peter knew Moses and Elias vpon the mount. If it will be a comfort to see one another; aboue all, O good God, what a ioy shall it be to see Christ the Sauiour of the world? *Cyr. in Jo.* *Aug. Cry.*

6 Amongst other meanes of comfort, that happy hope of the resurrection should raise vs vppe from our most pensiue thoughts: *Resurrectio mortuorum, fiducia Christianorum*, saith *Tertullian*, the resurrection of the dead, is the confidence of Christians. Christ our Sauiour before his passion, when he saw his Dis-

ciples sorrowful for his departure, which was so shortly to ensue, saith vnto them: If you
Ioh.14.29 loued mee, you would reioyce, because I said, I goe vnto the Father. So it may be said to those that mourne for the misse of others; let not your minds be too much plunged in sorrow, because you loued those for whom you thus lament, they are gone vnto their eternall Redeemer.

God saith, I am the God of Abraham, the God of Isaak: God is the God of the faithfull departed.

10 It is said of Enoch, because his soule pleased God,
Gen.5.24. God tooke him away: It was
4 Reg. 22. 20. spoken as a blessing to Iosias, that he should be gathered vnto his Fathers, before the captiuitie of the people came. S. Ierome of sinfull times saith, *Felix Nepotianus qui hæc non videt*, Nepotian is a happy man that liues not
Hier. ad Helio. to see this wicked world. Sure-
Aug. de prædest. in Sanct. ly, saith S. Austin, as good men

are

are gone from vs; so are they gone from a place full of many assaults. And S. Ambrose of one, *Non tam nobis*, he was not so much taken from vs, as from dangers. *Ambro. de excess. Satyr.*

12 When God shippes his Noahs, it is a signe there is a flood not farre behind. When God sends Angels to fetch his Lots out of Sodome, it is a signe there is punishment for the sinfull Cities shortly to ensue. When God takes Lazarus to Abrahams bosome, there is then no more penury to endure. Gen. 7. 1. G... Lu. 16. 22.

Wherefore, seeing we are all to passe downe the streame of mortalitie, we may not thinke it so strange to haue experience thereof in the departure of others, which wee shall one day experience in our selues. If we complain of the death of frends, wee complaine in effect, that they were borne mortall.

We should remember, death is as the lines drawne from the

Center vnto the Circumference, euen on euery part: or as the vpright Magistrate, equall to all: which may the rather moue vs, to be content in cases so resolute as Death: we must take all as well as wee may, seeing there is no remedy to recouer our losses, let vs comfort our selues. The good meaning borrower, the sooner his debt is discharged, the sooner hee is at quiet. Hee that makes but a short voyage, and is the soonest at the hauen, is the sooner also from danger of shipwracke: hee that is to finish a iourney, better it is to do it quickly then slowly: happy is that man that hath life in patience, and death in desire.

13 It was not without cause, that the Wiseman praised the dead aboue the liuing, for sure they are in a better case by farre, departing in the Lord. And S. Iohn heard a Apo.14.3. voice from heauen, saying: Blessed are

are the dead. A voyce from heauen, and therefore from a place where is blessednes indeed, and could best testifie of it, and those that possesse it.

Againe, *Nemo mortuus*, saith S. Austin, *qui non fuit aliquando moriturus*. There is none dead, which must not needes die ere long, no ransome can redeeme from death. They now rest from their labours, and therefore their good estate now obtained should the rather moue vs, (remembring their good) to be content. *Aug. lib. 1. de Ciuit. Dei cap. 11.*

At our entrance into the world, wee brought with vs a subiection vnto death, all sinned, and therefore death goeth ouer all, and returne we must to the place, from whence wee came, sooner or later, this world beeing but our banishment for a time, from which these blessed soules now freed, would tell vs, (were they to returne into these earthly re- Rom. 5. 20. *Aug. de Spirit. & Anima, cur. gerent. pro mort.*

gions, which without controuerſie they doe not) that they
Lu. 11. 42. with Mary, haue choſen the better part.

Mat. 22. 30 Wee heere with Martha, are carefull about many things, they haue that one thing which is neceſſarie, that ſhall neuer be taken from them. O ſpeech of comfort! Chriſt ſaith; Father, I will that they whom thou haſt giuen me, be euer where I am, that they may behold my glory.

14 How to accept of, and take in good part, as we may, the loſſe as we count it, or rather miſſe for a time, of friends departed: the behauiour of Dauid in this caſe may be conſidered, who, when the childe was ſicke, faſteth, prayeth, proſtrateth himſelfe vpon the earth: but hearing that Gods will was accompliſhed in the death of the childe, Dauid roſe vp, ate bread, receiued comfort, as it ſeemed after all his ſorrow; being demanded the cauſe of this

diuer-

diuersitie of behauiour, answered: While the child was yet aliue, I fasted and wept, for I said; who can tell whether God will haue mercy on mee, that the child may liue? but beeing dead, wherefore should I now fast? can I bring him againe any more? I shall goe vnto him, but he shall not returne vnto mee. 1 Sa.22.19

In the like case S. Bernard, beeing not a little moued for the death of one, I turned mee (saith he) to prayer and weeping, at last I considered that God had done what seemed best in his diuine prouidence, what should more sorrowing auaile? Lord, thou hast taken thine, none of mine, teares forbad me to speake further. **And so the good Father resolued to rest content with the will of God.**

CHAP. XXIII.

How those that vndertake any dangerous attempts, eyther by Sea or Land (wherein they are in perill of death) should specially before-hand make themselues ready for God.

IF those men, who liue in times and places of most safety, should (respecting the vncertainety of humane condition) thinke euery day of their last day, which by little and little will come vpon them: then how much more ought those who enter into place of apparant perill, and vndertake attempts of greatest danger, stand vpon their guard, and be euermore well prouided to bee ready for God?

But here wee must seriously consider, that the vndertaking of attempts, wherein life is indangered, is onely warrantable,

ble, when the cause is iust, and the authority lawfull. The desperate enterprises of those, who in priuate quarrells goe forth with murthering hearts, and in their hands the instruments of death, are most vnsufferable: in this case to be taken from the world is very dangerous: how should he think GOD will receiue his soule, that dyed with a mind desirous to shedde that bloud, for which Christ shed his bloud? There is in these attempts, more murthering malice then Christian manhood. Let the publique Magistrate vse the sword, let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

2 Heathen men could tell Ionas, that in a case of imminent danger, there was no other refuge, but to flye vnto the assistance of some superior power, by calling vpon God. Pharaoh Ionas 1. 6.

himselfe could intreat Moses to pray for him, how much more then should those, whose hope reacheth further then the saving or losing of a life mortall, entring into any attempt, wherein they are in hazzard:

Iud 9.1. first, with Iudith, to worship God in all deuotion; and then shee went forth for the deliuerance of Bethulia.

3 Faith and trust in God, doth not make men cowards, but rather addeth spirit and comfort in great assaults of enemies. By faith (saith the Apostle) Gedeon, Baruc, Samson,

Heb.11.32 24. Iephte, and also Dauid; of weake were made strong, waxed valiant in battel, turned to flight the Armyes of aliants, who came against Gods people with great force and multitudes.

While their enemies were arming themselues with sword and shield, the manner of God his people, was to arme them with deuotion, as fasting and prayer,

prayer, and a religious commending themselues, either in life or death to his protection.

4 When Balaak sawe the people of Israel prosper more by their praying, then hee could by his fighting, hee would needes haue Balaam to curse them. Nu. 22. 5.

Moses (saith Saint Ierome) fought as well as Iosua against Amalech, for while Moses held vp his hands, Israel preuailed, and when hee let his hands downe, Amalech preuailed, but Moses hands were steady vntill the going downe of the Sun. *Ier. ad Heliod.* Exo. 17. 1.

Ruffinus and Socrates write, that Theodosius the Christian Emperour, in a great battell against Eugenius, when he saw the huge multitude that was comming against him, and so (in the sight of man) there was apparant ouerthrow at hand, hee gets him vp into a place eminent (or in the sight of all the army) fals down prostrate vpon *Ruf. Socra. Eccl. hist.*

on the earth, beseecheth God, if euer he would looke vpon a sinfull creature, to helpe him at this time of greatest need: suddenly there rose a mighty wind which blew the darts of the enemies backe vpon themselues, in such a wonderful manner, as Eugenius with all his host was cleane discomfited, who saw that the power of Christ fought for his people, and therefore cryed in effect as the Egyptians did: Oh, God is in the cloud, or God fighteth for them.

5 Thus with faith and constancy haue the seruants of God gone forth against their enemies, with all deuotion thorowly preparing themselues, either for life or death, as it should best stand with the good pleasure of his diuine prouidence.

For these therefore that vndertake and attempt, either by Sea or by land, wherein life more then ordinary is endangered,

gered, let them in the name of God goe forth with soules prepared: for in so doing, they remember themselues to haue a further expectation, then either the gayning or losing of a life temporall. *Paratos inueniat*, saith Eusebius Emisenus, *extrema necessitas, quæ sæpe opprimit imparatos:* Let extreame necessitie find them ready, which is wont to oppresse men vnready.

Eus. Emis. hom. 1. ad Mon.

In worldly affaires wee oftentimes forget heauenly, and therefore good reason, that in heauenly wee should also goe aside from all earthly cogitations, and presenting our selues before God, commend in solemne manner, our soules into his hands: which done, with Hester wee may say: If wee perish, we perish, now the wil of God be fulfilled. So therefore, for men attempting dangers by Sea and Land, or vpon what occasion soeuer, either ordinarie, or extraordinarie: when they

they aduenture to vndertake any action, wherein life is put in hazzard: for all these or any of them to prepare themselues for their departure, it may bee said which S. Iohn hath in the Apocalyps, *Hic est sapientia*, Here is wisedome.

CHAP. XXIIII.

A briefe direction for such as are suddenly called to depart this world.

COncerning prayer, for our deliuerance from sodaine, or vnprouided death, how meete it is, that wee doe not giue the least occasion to vncharitable censures to speake of vs when we are goue: And how well the Church vseth this amongst other commendable kindes of prayer, somewhat hath beene before mentioned: and their hardest conceits, who in this case are ouer-hasty to iudge others, departing this world to their

their seeming suddenly, is in part answered. It now remaineth that some direction be laid down, for their better instruction, who in this case are called to take their farewell of this vale of misery, sometimes in a very moment.

1 First, let it be remembred that we are all under the hand of God, whose proceedings are unsearchable, and past finding out: who knowes better (as hath been sayd) how and when the best is to bring us to his Kingdome; O Lord, thou art the Workman, we are the vessels; wee the clay, thou art the Potter.

2 Secondarily, let them call to minde, our condition in this World, how neere we are to death euery moment. The word which in Hebrew signifieth dead, doth in one title onely differ frō that, which signifieth mortall, or subiect to death: to shew that in the holy tongue,

mortall

mortal differeth from dead, but in one title. Againe, that wee are no other but Dauids stranger, our tarrying is but for a night, seeke vs in the morning, We are gone: wee know not the time of our departure, and cannot tel the certainty of that day, and peraduenture this is the day.

Our bodies are combined of the foure Elements, humours hauing the nature of the water, the lights and the lungs, which are the fan of the heart, the nature of the ayre; the hart it selfe which is smallest vpward, the nature of the fire; the bones and flesh the nature of the earth; and the nature of mixed bodies is turned (as the Philosophers tell vs) in a very instant into the first matter, which done, a dissolution there is of the whole. The soule being departed from the body, there is the house, the householder is gone.

3 Thirdly

3 Thirdly, let him consider, that we came not together, but as the labourers into the Vineyard, some came in at one houre and some at another, so is our departure out of the Vineyard; our comfort is, bee it sooner, or later, the great Lord hath a penny ready for the labourers. Mat. 20. 10

4 Fourthly, let not the suddennesse dismay any, for vnto the faithfull man, it is no suddennesse at all, the righteous is neuer preuented by death, how soone soeuer hee be gone. God respects not, sayes Saint Austin, so much *Quo modo*, after what manner, as *quales moriamur*, what manner of ones we die. *Aug. de quæst. dulc. cap. 24.*

When wee liue in his feare, we dye in his fauour, bee our departure neuer so soone. And *Non multum curandum est vs, qui necessario morituri sunt, quid accidat vt moriantur, sed moriendo, quo ire coguntur*, Wee should not so much care for the manner of dying,

ing, as beeing dead, whither we goe.

Rom.14.8 5 Last of all, let not this short warning be a scruple to the conscience of any; wee must referre all to Gods disposing, either in life or death, so, or so: haue not some the time of preparing themselues as they would? Let them remember that Abraham had onely an intention of offering Isaak, and Heb.11.17 yet the holy Ghost tels vs by the Apostle to the Hebrewes, that Abraham offred Isaak, mentioning the very deede to bee done.

6 The Malefactour vpon the Luk.23.42 crosse desired no more of Christ in his dying fits, but to be remembred of him in his Kingdome: and Christ tels him of more then beeing remembred there; to wit of his being there. Dauid did not build a Temple, yet Dauid prepared stuff for the worke, and this preparing was very acceptable vnto GOD.

Though

Though they doe not accomplish a treatable departure from this life: yet preparing in time of health for this worke, this preparing is, no doubt, well pleasing vnto God, to whom they are going.

7 In these cases of necessity then, with one out-cry to awaken Christ at the sterne of the Ship, or with Peter, One help Master, I perish, or with the Publican, one stroke of the brest; with one, *Deus Propitius esto mihi peccatori*; God bee mercifull to mee a sinner, one generall repentance for al together with Mary Magdalen, shall, like Abels well-pleasing offering, ascend vpward and finde fauour with him, with whom it is as proper to heare sorrowfull supplicants, as it is for mercy, to helpe extreme misery.

8 But now, considering we liue in this fraile estate, and at such an vncertainty, as we do, our time is euer neere (saith

Saint

Saint Austin) because we are mortall, neerer because we liue amongst casualties. If we were of a glassy matter, saith he, our feare were the lesse, for then being kept from knockes, there were some hope of continuance; keepe we our selues as charily as we can, we shall away: Doe we ouercome enemies without? diseases within will also surprise vs.

Aug. de verb. Ser. 1.

Can wee auoide strokes of weapons? the stroke of death is vnauoidable. Can wee preuent external dangers? A feauer at last, or at least some other infirmity will bring vs downe, whether in the bed, or in the field, I cannot say, this we must resolue vpon, that we must away.

All which iointly considered, as our whole life is a passage to death: so should it be a preparing for death, that so, how soone soeuer we are called hence, when the body returneth

neth to the earth, from whence it was taken, the soule may go to God that gaue it.

9 Besides the sundry vnsuspected meanes, (neuer so much as dreamed of in all their liues) how many haue come vnto their deathes, (we haue seene or heard as much): besides, I say their vnexpected meanes, whereby many haue suddenly departed this world: diseases there are, as dead palsies, impostumes, breaking inward, which take away many, who neuer knew what age meant; nay, what sickneſſe meant, sodainly they are gone. Physicians can tell vs, extremities, eyther of ioy or sorrow effect as much, and hystories approue the same.

Ioa. Fu. li. 1. Sect. 5. Gel. lib. 5 cap. 5. Diagora Rhodius præ gaudio, Pub. Rutilius præ dolore, expiraruntſubito.

An ancient Roman beholding his three Sonnes in one day, to beare away the prize in the place of masteries, for very ioy sodainly he breathed his last. A noble Matrone at one sorrow-

sorrowfull sight, ended her dayes with the very doubling of one sorrowfull out-cry; O Pompey, Pompey!

10 In all this let vs obserue this lesson, to prouide aforehand for a time to come: let vs learne, as Elias said, to acquaint our selues with God, and to resort early vnto the Lord, as the Wise-man speaketh, *Ante mortem fiat, quod post mortem prodesse possit*: Let vs do that before death, which may doe vs good after death; and then sooner or later, death shall not harme vs, which is vnto the euill onely euill, and to the good, good, as the same Father saith.

August. de Ciuit. Dei, lib. 13.

11 All our care, all our sorrow, all our feare concerning death, is but to dye a little the later, howsoeuer it please God to dispose of vs, whom we may beseech, if it shall so stand with his good pleasure, for a treatable departure.

O Lord,

O Lord, saith S. Anselme, Take from mee, if thou wilt; my goods, my riches, my pleasures, my life; only leaue me my hart, which may neuer cease to loue thee, and call vpon thee. *Ansel. in medit.*

Much doth he offer, that offereth the affections of his soule: loud doth he cry, whose faithfull thoughes say: *Domine Jesu, accipe spiritum meum*, Lord Iesus receiue my spirit.

CHAP. XXV.

An Admonition for all such as find themselues troubled with euill motions to commit faithlesse and fearefull attempts against themselues.

TO take all aduersities of the World with a calme and quiet mind, is a vertie of Christian patience: to beseech Almighty GOD for his resisting helpe and Grace, against all euil and graceless motions, which

which proceed from the olde enemy of man, is a part of Christian deuotion: nature is weake to raise vp it selfe, aduersities and temptations are strong that would cast it downe, both aduersities and temptations fly away before the face of our trust in God.

2. Are many assaulted, or so deepely distressed, that they begin to waxe weary of life, and for feare of some little disgrace of the world, sometimes, saith Saint Austin, The hard visage thereof, that they would needes bee gone, and they care not how too? Let these remember, that God hath giuen no man leaue to cut off from himself space of repentance, or shorten that benefite of life, which hee hath granted him, to gaine a state of eternity in. Hee that brought vs into the World, ought to haue the calling of vs hence: when hee calleth, then, and not before, wee willingly depart this

this earthly Tabernacle.

3 Abridge the time we may not, wee must not for all the disgraces, and iniuries, and obloquies, the crosses, and losses this world can lay vpon vs: lie vpon that discontentment, that should make any cowardly to runne away, or distrustfully to giue ouer his standing, before hee be called by the Generall of the field, lie vpon that dispaire that should make any cast away themselues, & forget they haue soules to saue. The mercy of man reacheth vnto his neighbour, but the mercy of God, reacheth vnto all flesh.

4 As the pleasures of this world, should not make vs leaue life more then we ought, so also the calamities of the same should not cause vs to leaue life before we ought: wee must let the little twist of mortalitie, twine out, vntill our time be ended, and pray God euermore grant vs the thread of grace,

to bring vs out of the Labyrinth of a troubled mind.

5 None may seeke death, for death should rather come vnto vs, then wee goe vnto it, before our time: bee our calamities neuer so great, life is precious, and it were impietie desperately to bring it into perill.

6 To bee any way accessary, much lesse principall in our owne decay, is most vnnaturall and haynous before God and man; with Caine to see *magnitudinem culpæ*, but not, *magnitudinem misericordiæ*, the greatnesse of their sinnes, but not the greatnesse of Gods mercy: with Achitophel and Iudas, to finish their vnhappy dayes, by a tragicall and most vnhappy end, is haynous, and most execrable.

7 Will God require blood at the hands of man & beast, and shall hee not require it at thy owne hands? If he commaund in the law, Thou shalt not kill, art

art thou not included within the compasse of this Commandement, if thou embrue thy hands in thy owne bowels? *Non alterum* (saith Saint Austin) *ergo nec teipsum*, Thou maist not kil another, therefore not thy selfe.

8 But what hath beene the cause, which hath brought forth some of these faithlesse and fearefull attempts? surely, such either with Nero, who saw himselfe censured of the Senate, and hated of all good men, they beganne to loath life, as ashamed to liue any longer amongst men: or else with Sardanapalus, who for all his bold denying of God, at euery hearing of the thunder, was wont to hide his head in a hole, they at last, by a faithlesse and abiect feare, seeke their owne riddance from amongst men, and leaue behinde them a name of infamy. To leaue these Heathen, with their barbarous and heathenish practices against

themselues: For Christians, whose faith endoweth them with heroicall constancie; shall any miserie, or any discontent cause them to lay violēt hands vpon themselues, and with Saul incurre their owne ruine? God forbid.

Aug. de Ciuit. Dei. lib. 1. cap. 14.

6 *Maluit Sanctus* Iob (saith an ancient Father) *potius in sua carne mala perpeti, quam illata sibi morte cruciatibus carere.* The holy man Iob, would rather endure in his flesh all aduersities, then procure his deliuery by an vntimely end, and so to want miseries. Now we preferre Iob before all the Catoes of Vtica, and Lucretias, that euer liued, although the one attempted this enterprise of a peruerse stoutnesse, because he could not endure Cæsars tiranie; the other vpon a supposed doubt of the Kings infamy, supposed only, for in such a case there were two parties, & but one adulterer.

Cleombrotus is brought in al-

so

so after reading Plato, concerning the immortality of the Soule, and Razis a defender of the City Jerusalem. Well, saith Saint Austin, what of all this? had Cleombrotus wel obserued Platoes instructions, he should haue learned another lesson. Was Razis a defender of the Citie Jerusalem, tell vs, how hee thought of the Jerusalem that is aboue? Looke wee vnto the liues of all the Patriarkes, Prophets, Apostles, Saints & seruants of God, who had as great aduersitie, in the world, as euer any, and we shall neuer finde the least inclination in them this way, but euermore relying vpon God, their manner was to wayte, vntill death opened the doore.

2. Mac. 14. 37.

10 Wherefore, be it far from all beleeuers to be cast down by distrustfull thoughts, amongst the distresses of the world. The Tempest may rage, but stay awhile, & a Calme will follow.

The Sunne may be ouercast for a time, the weather will be faire againe, taste and see how gracious the Lord is; μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτόν: Blessed is the man that putteth his trust in him.

11 We ought neither to feare death, nor seeke it. Why should I feare (saith the Prophet) in the euill day, when the wickednes of my heeles compasseth me about in the euill day, and when the wickednes of our heeles compasseth vs about, in the euill day? What is that, saith S. Austin? The wickednes of our heeles, which are those? Is not the euill day, the time of our approching end? or of our greatest trial? is not this wickednes, our sinnes committed, which wold hinder or trouble our passage now departing? How comes it to passe we should not feare? mary, the euill day, by the hope of the resurrection, is made a good day, the wickednes which our mortall enemie

*August. in Psal.*48.

the

the Serpent casteth at our heeles, is now remoued by him, who hath broken his head.

12 Now therfore, though all the miseries of the World, in times of extremitie doe band themselues against vs, let them neuer draw vs away from this happy hope: deliuerance will come, and when euill motions arise, let a remembrance of Christ Jesus step in to comfort our hearts. It was the holy practice of one, when badde thoughts began to trouble him, to insist in prayer, when worser motions did prouoke, to insist more feruently, in short time both thoughts and motions left him.

13 By this which hath been said, wee may obserue according to that of the Prophet, *Declina a malo, & fac bonum*, eschew euil, and doe good: in eschewing, men may see the hainousnesse of those actions, which some haue attempted desperat-

ly against themselues: how the law of Nations, to deterre men from such attempts, haue denied decent and seemely burials: the shamefull infamy they left behind; besides the displeasure of Almighty God is sufficient to shew their euill ends.

14 On the other side, how much it behoueth all men, and most especially those who remember they haue a helper in heauen: to goe through with magnanimitie, the tribulations of this world, we may perceiue, because assuredly, after a little suffering, there is long reioycing; yea, for euer and euer in the World to come. Wherefore it may be said to any distressed man, which our Sauiour Christ himselfe said to one in distresse, Sonne bee of good comfort, thy sinnes are forgiuen thee.

15 Are any assaulted so, as they now beginne to loath life, nay, which is worse, intend to become

become more cruel vnto themselues then Homicides? Let them remember that they haue somewhat more to lose then a temporall life, and therefore should be carefull in so great a charge as their eternall safety is worth. Woe be vnto them, saith the Wiseman, who haue lost patience, much more in such a distrustfull manner, as this. If a paricide be most hainous, for that by how much the neerer, saith S. Austin, by so much the wickedder, then none more wicked then those who wilfully perish by their owne hands, because none so neere themselues, as themselues: what doe these miserable men, but seeke to cure miserie, by casting themselues into greater misery? Eccl. 2.15.

16 Had the Martyrs of old been of these mens minde, they might soone haue ended lingering torments, by some quick dispatch or other, but that they

would not dye for all the torments the World could lay vpon them, had they been greater then they were. Christ our Sauiour saith vnto Peter, When thou wert yong, thou girdedst thy selfe, and wentest whither thou wouldest: but when thou art olde, another shall bind and leade thee whither thou wouldest not: to shew he should suffer of another, and not of himselfe. *Aug. tract. 51, 52. in I.*

17 Is the soule troubled and sorrowfull vnto death? remember the words of our Sauiour in his Agony; Father, not my will, but thine be fulfilled: where he teacheth thee in time of distres, what thou shouldst think how thou shouldst speak, whom thou shouldest inuocate. In his temptation hee withstood the Tempter, to shewe vs how to come out of temptation: in his agony he prayed, to teach vs how, and after what manner to pray.

18 In time of affliction, when trou-

trouble ariſeth, let all remember that of the Wiſe-man, My ſonne, refuſe not the chaſtening of the Lord, for whom the Lord loueth, him hee chaſteneth; Wee may call to mind wee loſt happineſſe in ſeeking to ſolace our ſelues: and iuſt it is, that by enduring ſorrowes, we recouer what wee haue loſt. Wee ranne away by committing euill, and we returne againe by ſuffering euill; once wee ſinned, by doing againſt righteouſnes, now we humble our ſelues, by enduring for righteouſnes. Pro. 3. 11.

A prayer to be vſed by any vvho finds himſelfe troubled in conſcience, or diſquieted by euill motions.

STrengthen me, O Lord, againſt al mine enemies, both bodily and ghoſtly, ỳ they neuer be able to ſay, Wee haue preuail'd againſt him. My Spirit is ſorrowfull, my heart is ſad and heauie within mee,

mee, if thou be not my comfort, I shall surely perish in my trouble. For thy Names sake, O Lord, haue mercy vpon mee, rise to helpe mee, that hauing helpe in thee, I may withstand my mortall aduersary, and say; Depart from me thou wicked spirit, that bringest euill thoughts, and this dejection of the minde: goe from me thou deceiuer of man, thou shalt haue no part in mee, for my Sauiour Jesus standeth by mee, as a strong Champion, and thou shalt flye away to thy confusion, I had rather endure all affliction, all punishment, and infamy of the world, then consent to thy malicious motions: Bee still therefore, thou wicked Spirit, cease thy prouokements to euill: I shall neuer assent vnto thee, though greater troubles then these come vpon mee, our Lord is my light, and my health, whom shall I dread? He is the Defender

fender of my life, of whom then shal I be afraid? Though an hoast of men set themselues against mee, though infinite calamities come vpon mee, I shall not bee discomforted, for why, God is my helper and Redeemer, in whom I trust, he is my portion. To whom bee praise, and honour, now and for euermore, Amen.

A Prayer for a good departure out of the world.

ETernal God, and most mercifull Father, seeing that the daies of man, are as the flower of the field, that soone fadeth, and his time like a shadow that vanisheth away: considering we are all strãgers, as were our forefathers, and haue heere no continuing Citie; make mee euermore, Lord I beseech thee mindfull of my mortality, that like the wise Virgins I may prouide oyle in my lampe, to be ready

ready against ỹ Bridegroomes cõming, and that tarrying thy good pleasure, like the watchfull seruant, I may be found so doing, whensoeuer that my master shall returne. And when sicknesse summoneth mee to bee gone, grant me, I beseech thee, that neither the infirmitie of the flesh, nor the sharpnesse of affliction, nor any other meanes whatsoeuer, remooue mee from a true and stedfast hope in the blessed Passion of thy deare Sonne Christ Iesus. And when the houre of my rest is come, grant, O Lord, that I may rest in hope, that I may commend my selfe into thy hands, and dye thy seruant.

Last of all, when death hath taken away the vse of speaking, yet that my thoughts may cry, and say, *In manus tuas Domine, commendo spiritum meũ*, Lord, into thy hands I commend my spirit. *Amen.*

CHAP.

CHAP. XXVI.

A consolatory admonition for those, who are often ouer-much grieued at the crosses of this world.

IF the world hate you, saith Christ our Sautour vnto his Disciples, you knovv it hated me, before it hated you, that heauinesse might not dismay or cast them dovvne, without hope of deliuerance, where he proposeth the one, he promiseth the other, Blessed are they that mourne, for they shall receiue comfort. Are not these happy teares, well distilled from the limbecke of a sorrowfull heart, that shall haue the hand of the Son of God himself to wipe them cleane away? Ioh.15.18. Mat.5.4. Apoc.1.17

2 When all flesh, saith Moses, had corrupted his waies, it repented the Lord hee had made man, that is, GOD was sorry that man, created to so

so excellent an end, should himselfe, destroy himselfe: to clense that corruption hee then sent a flood. Now God sends a deluge vpon the face of our earthly pleasures: these floods of teares extinguish the heate of vnlawfull desires, scoure the corruption of our sinfull liues, when all is ouerpast, there ensueth a calme.

3 The Church (as is in another place mentioned more at large) wel celebrateth solemne and sanctified Feasts, as publike memorials of Christs blessed Birth, his Resurrection, his Ascension, and many others, before which Feasts, it appointeth ℔ Euenings to be fasted: in this world wee doe but fast the Euen: we shal keepe holy day when we come to heauen.

Our LORD and Master Christ Jesus, as he did seldome laugh in this world, so did the world as seldome laugh vpon him: Hee tels his followers, they

Mat. 18.3.

they must become as little children: little children we know haue no other weapons to auenge themselues, but their teares, and what other haue wee against our crosses of this world, but our sighes and supplications sent vp to God?

Iob saith, Before I eate, I sigh: whose suffering was such, that all which wee doe, or can suffer (saith S. Ierome) is in respect of those, in effect nothing: For he endured not one, but many crosses, and those not light and ordinarie, but great and grieuous, such as to see might haue pierced his soule, and to heare could not but wound his heart, in his great losses, none left but foure messengers, all to bring him tidings of sorrow; and not all together, but one after another to encrease the same. The first tells him, that not onely his Oxen were taken, but taken when they were now plowing.

Iob 3.24.

Ier. ad Julia.

Exod. 3. 2.

ing: a time when hee did most need them: so his fieldes would become barren. The second, that his sheepe were destroyed, and not onely destroyed, but destroyed with fire from Heauen: as if he might gather, that not so much man, as euen God himselfe was angry with him. The third, that not onely his Camels were carried away by the Chaldees, but withall, all his seruants were slaine: so his enemies were strengthened and inriched, but he was weakned and impouerished. The last and sorrowfullest of them all, that his children were dead, and to aggrauate the case, that they suddenly perished amidst their mirth. When his Oxen were taken away, had his sheepe remained, he might haue had the lesser sorrow; when his sheepe were destroyed, had his Camels beene left him, it had beene some stay; when his Camels were carried away, had

had his seruants accompanied him, they might haue brought him some helpe: when his seruants perished, had his sonnes and daughters liued, it would haue beene no small comfort to Iob: but all Iobs comforts for the world, goe away together. Sathan thought heere was a traine able to haue blowne vp the strongest Fort, and beate downe the chiefest rampire of Iobs patience: but Sathan was deceiued, Iob is the same man still: for he that did truly serue God in time of prosperitie, did also bleſſe him in his greatest aduersitie. Heere was patience with thankfulnesse. Sathan tooke away many things from Iob which GOD gaue, but hee could not take away God, that gaue all.

Euill men, after a manner, can praise God for prosperitie; but in aduersitie, onely good men with Iob do worship him: by whose example, how many com=

comforts are there offred to distressed minds? Gather out of Histories the magnanimity of Hector, of Alexander, of Cæsar, of Scipio, of Scæuola, put them all together, and for constancie they come not neere this one president laid downe, the example of the holy man Iob. The tempest did rage, but the rocke was not hurt, the wall was beaten and battered, but the treasure within, safe, Iob is stil the same.

Now, for that good men haue sometimes with Iob amidest their sorrowes in the world, wished to be gone, & as Dauid, when he said, Lord bring my soule out of prison. Or S. Paul, when hee desired to bee dissolued, and be with Christ, it was not so much from any impatience, as from a longing hee had to change to a blessed death, with so vncertain and sorrowfull a life.

Our Lord and Master Christ Iesus,

Jesus, in telling his Disciples, his soule was sorrowfull, in crying to his Father vpō the Crosse, shewed what man is wont in times of extremitie to feele and finde, not that he ever doubted of the diuine assistant power (which to think, is execrable impietie) but to shew vs in greatest trials to resolue vpon Gods pleasure, and say, Father, thy will be done.

Wee are in both estates, in either of the extremities in prosperitie so secure, as if we were readie to say with Nabuchodonosor, Is not this great Babel? or that Babel that cannot come to ruine? In aduersitie so abiect and dismaied, as if there were not a helper in heauen of power to raise vs.

We should not, we should not be discomforted at this worlds aduersitie: We may not looke to finde God in the Gardens of Egypt, whom Moses found in the thornie bush of manifold

tribulati-

tribulations. To be without crosses, wee may rather wish then hope.

4 The golden world is gone, wherein men did ioy in nothing more then in sincerity & loue. Wee see want of piety towards GOD, want of faithfulnesse amongst men. Now this yron Age of ours, yeeldeth store of crosses, and vnconscionable wrongs.

Eccl.4.1. I turned mee (saith the Wiseman) and considered all the oppressions that were wrought vnder the Sunne, and behold the teares of the oppressed, and none comforted them, and loe, the strength is of the hand that oppresseth them. Such is the calamitie of our time.

There are three things which wee must leaue to God, iudgement, glory, and reuenge, these are to bee left onely vnto him.

Well, beautie may indure for a night, but ioy commeth in the

the morning. We may not repine at these trials, if wee desire to solace our selues in the vanities of this world, our desires are vnlawfull.

5 Lots wife her minde was vpon her substance in Sodome, shee looked backward, but she neuer looked forward againe: shee is turned into a pillar of salt: a pillar, and so stands for an example: of salt, and so to season our vnsauory desires of this world, and worldly things. Ge. 19.26. Luk. 17.29

When with the Spider wee haue exhausted our very bowels to make a slender web, one puffe of wind carries all away; when wee haue endeuoured to the vttermost to mount aloft, suddenly death doth clippe the wings of our soaring endeauours, and downe we fall.

Did wee looke back and consider how many are vnder vs, as wee are ouer-ready to pry how many are aboue vs: wee

should

should soone see our estate lesse grieuous then the state of many, who are as deere to Christ as our selues.

6 But ease and pleasures are acceptable to flesh & blood, which the world is wont to promise. Dan. 3. 10. Nabuchodonosor, to draw the people from Gods seruice to foule Idolatry, causeth the noise of instruments to sound: that so delighting themselues, they might forget their obedience to God.

7 But is it possible that any delights should draw man from God, for whom hee made the whole world, and all that therin is? Should base desires make the creature vnfaithfull vnto him, from whom commeth all his good? Gen. 39. 8. Ioseph said, Behold, my Master hath committed all into my hands, how then can I doe this? As if he could not finde in his heart to commit euill against him, that had dealt so liberally, and

and so louingly with him, as his Master had done; euermore remembring that liberalitie should moone loue.

8 For these worldly vanities wee may let them passe, whatsoeuer they promise, their pleasure is not permanent.

When Iacob was hasting into his own country, Laban followed him and said: Why didst thou not tell mee of thy departure, that I might haue let thee goe with mirth and melody? When his meaning was to haue kept him still in longer seruitude: But as Iacob did well, seeing Labans countenance Gen. 31. 2.
vace set against him, to make ready to depart into his owne countrey: so when wee shall finde the world to frowne vpon vs, wee shall doe well to make speede and prepare our selues to be gone.

Notwithstanding, the people in the wildernesse did drinke of

the bitter waters of Marah, yet in that God appointed his Angell to direct them in their way, it was a testimony hee would bring them into a better land. God hath giuen vs his Spirit, more then an Angell, for our guide, which may beare witnesse of our Spirits, wee were not created for this fraile and momentary state, but look for better things to come. In the meane time no calamities of life should make vs hate life, the course whereof wee may not slack, or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is here for the most part grieuous.

9 If it did so much reuiue the hearts of distressed people, that one (and that in vision onely) should seeme to see Onias who had beene High Priest, a vertuous and a good man, reuer-

1. Mach. 5. 12.

ren-

rent of behauiour, and of a sober conuersation, well spoken, and one that had beene exercised in points of vertue, of a child, holding vp his hands to heauen, and praying for them: then to see Iesus Christ himselfe at the right hand of God, there to stand for vs: mercifull Lord, how can it not but raise vp our pensiue hearts?

Elkanah said vnto Hanna, when thee was sore grieued at the hard vsage of the world, *Quamobrem affligitur cor tuum, nunquid non ego tibi melior quam decem filij?* Why is thy heart grieued, am not I better vnto thee then tenne sonnes? This was a speech of comfort to her troubled mind. But vnto the distressed, whose ioy is in Christ crucified, may it not be said, Is not his loue and merry better vnto vs all, then ten thousand pleasures of a sinfull life, who hath said to all that feare & loue his name, In the world you shal haue affliction,

1 Sam.1.8.

Ioh.16.33.

on, but be of good comfort, I haue ouercome the world.

The Church resembled vnto a Garden, hath two sorts of flowers, that is to say, Lillies for times of peace, and Roses for times of persecution.

CHAP. XXVII.

An admonition to all while they haue day and time before them, to make speede to apply themselues to this lesson of learning to Die.

Esay 40.6. SEeing that all flesh is grasse, and the glory of man is but as the glory of the field, the grasse withereth, and his flower fadeth away: How behoouefull then is it for all to apply themselues to this lesson of Learning to Dye, the holy man Iob sheweth in these words; Man that is

Iob 14.11. borne of a woman, hath but a short time to liue.

Our spring is fading, our lampe is wasting, and the tide of our life is drawing by little and

a little vnto a low ebbe, what-soeuer wee doe, our wheele whirles about apace: In a word, wee die dayly, and we all know, we haue euery one of vs a poore soule to saue.

Here wee may consider, that health is the Mart where the prouident Marchant may lay for his store: strength is the seede time, wherein the diligent husbandman may prouide for a harueſt; but it is a paine to repent? many cannot indure it: mercifull Lord, how then will they endure the paines of the vnrepentant in time to come? of which the rich man thought, if one from the dead should tell the liuing, it would make them take heed, (if we will profite by his example, as I pray God, we al may.) Wee haue greater testimony then the testimony of the dead, which is the testimony euen of him who is the Way, the Life, and the Truth: *Esto consentiens*

aduersario, Agree with thine aduersarie whileſt thou art in the way.

2 He that will neuer put on ſackcloth, vntill with Ahab he ſees Gods iuſtice at hand, to require punishment for his ſinnes: Hee that will neuer beginne to liue vntill hee bee readie to die, may wiſh one day hee had beene better aduiſed, when all the world cannot recall opportunitie paſt.

It is the generall practice of Sathan, to promiſe careleſſe ſinners time enough, as enticing and biting Vſurers are wont to giue day to yong heires from time to time, vntill at laſt they winde their inheritance from them.

Wee know not how dangerous it is, to deferre all vnto the laſt caſt: as I will not promiſe, ſo I dare not preſume (ſaith S. Auſtin) of euening repenters. To make all out of doubt,

doubt, the best course is, repent betimes.

3 The holy Ghost saith, *Dum hodie appellatur*, While it is called to day. Heb.3.15. The world thought it selfe neuer more secure, then when they were eating and drinking, when they were planting and building, yet sodainelie came the floud and ouerwhelmed all. Luk.17.27

The morning was faire when Lot went out of Sodome, and yet before night were the Sodomites destroyed. Gen.19.23 Nebuchadnezzar thought himselfe neuer more sure, then when hee had builded great Babel; and yet, while the word was in his mouth, God pulled him downe vpon his knees. Dan.4.12. The Richman thought himselfe neuer more likely to haue liued, then when he had viewed his barns, set himselfe downe in his counting house, and told ouer his bagges, and saide vnto his soule, Soule, take thy ease, when Luk.12.20

hee should haue sayd; Soule, remember thy end: for before thy-light it was taken from him.

4 Wee all know what wee haue beene, wee know not what wee may bee, or how sodainly wee shall bee taken away from all. Wherefore, our Sauiour exhorteth vs to agree with our aduersary quickly, to walke while wee haue light.

Wilt thou know who this aduersary is? It is thy conscience that will accuse thee doing euill to the great Iudge of the World. Wilt thou knowe what this Light is? it is the day of Grace.

Esa.55.6. The Prophet Esay calls vpon the people of his time, to seeke GOD while hee may be found. *In hac vita*, saith Theodoret, *Theod. in Psal. sext.* *locus est gratiæ & misericordiæ, in illa tantum iustitiæ*: In this life there is a place of grace and mercie, but in that other life, of

of Iuſtice onely, which being ſo, had we not neede to ſeeke the LORD earely, as Iob ſpeaketh?

5 Our Sauiour in the Goſpell ſaith, *Adoleſcens, tibi dico, ſurge.* Youngman, I ſay vnto thee, ariſe. Luke 7.4.

Vzing young Rams, ſaith the Prophet, vnto the Lord; young Rams, euen the beſt of our ſtrength. Pſal. 29.1.

As there is *Reſurrectio ad vitam gloriæ*, A reſurrection vnto the life of glorie; ſo is there alſo, *Reſurrectio ad vitam gratiæ*, A reſurrection to the life of grace. The death of the Soule went before at the beginning, and then followed the death of the body. In like manner, the reſurrection of the Soule is firſt, and then commeth in due time, the reſurrection of the body.

Sinne is a fall: The righteous falleth, ſaith the Wiſe-man, amendment of life is a reſurrection; and Bleſſed are thoſe that haue part in this Reſurrection.

Sinne is a kinde of death: the Father sayd, of his riotous sonne: Luk.15. *Filius hic mortuus erat:* This my sonne was dead. Holinesse of conuersation is a resurrection: and blessed are those who haue part in this Resurrection. Saint Austin sayth of the prodigall Sonne; *Inuenit se, qui perdidit se,* By repentance he found himselfe, who by ryot had lost himselfe: and therefore, to conclude this consideration; *Demus illi vitam nostram, qui nobis dedit vitam suam:* Let vs giue him our life, who gaue to vs his life.

Sinne is a drowsie or heauie sleepe: Rom.13.11 Considering the season, sayth the Apostle, it is now time to arise from sleepe: Newnesse of conuersation is a resurrection: and blessed are those that haue part in this resurrection.

Christ when hee rose, he rose early: Ioh.11.36. Lazarus that lay foure dayes, began to sauour. If wee lye long in our sinnes, we shall waxe

waxe vnsauory too. But with the women that came betimes with sweete odours vnto the Sepulchre, wee should bring our prayers and supplications earely, which is acceptable to the most highest.

6 Though wee doe not yet heare the shrill trumpe or voice of the Archangell, summoning all to Iudgement: yet we shall heare with these eares at the day of Doome, that dolefull voyce (but vnto them that take heede in time, ioyfull) *Surgite a mortuis, & venite ad Iudicium*, Arise from dead, and come to Iudgement. Act. 24. 26.

If it made Felix to tremble to heare of Iudgement, a remembrance wherof should sometimes sound in our eares; then to heare of the paines that shall follow Iudgement, it may put careless men into a fit of a shaking Ague.

Let vs not offer the first of our Vintage to the delights of sinne,

ſinne, and ſerue GOD with the Lees and Dregges of our age. Let vs not yeeld the flowre of our life, vnto the foule affections of corrupt Nature, and reſerue for God the very refuſe of our time. It is no conqueſt to ouercome a weake and feeble enemy, to reſiſt the pleaſures of the fleſh, when Nature it ſelfe is decayed. Againe, canſt thou looke for a conqueſt when thou art weake, and thine enemy is ſtrong? When Samſons ſtrength was gone, his enemies preuailed: our ſtrength is grace in Chriſt, which this Dalila, or ſecurity of life would deprriue vs of.

7 Wee ſhould conſider, that our care is not ſo much now what to doe, as what one day wee may wiſh wee had done: Wherefore let men paſſe through this world, as the people did by the land of Edom, who onely required to goe through it, but

Num. 20. 17.

but would make no ſtay at all. What ſhould wee ſet our delights in this Edom? our paſſage thzough it, is all wee ſhould require. The chiefeſt matter that wee are to attend is, to ſerue GOD, and pzepare foz the good of our departure.

Wee ſee by experience, that the longer wee deferre the curing of woundes, the harder is their recouery at the laſt. The loſſe of time is very pzecious, ſeeing we haue no warrant foz the leaſt continuance thereof: make no tarrying therefoze, ſaith the Wiſe man, to turne vnto the Lozd. Loſe not any longer, *Bonas horas*, good houres, *quem ſæpe tranſit caſus, aliquando inuenit.* This common caſe of all fleſh paſſeth ſo often by vs, that at the laſt it takes vs too, as well as others: we may not deferre a wozke of ſuch impoztance, but with all expedition pzoceed we in the perfozmance of Eccl. 5. 7.

of the same. It is the reply of the holy Ghost, *Audiui te in tempore opportuno*; I haue heard thee in an acceptable time.

Rom.12.2. ¶ The Apostle Saint Paul saith; Giue your bodies a liuely Sacrifice vnto God, your reasonable seruing of him. When we repent onely in our last extremities, wee giue not a liuely, but a dead Sacrifice, not our reasonable, but our vnreasonable seruing of God: wherefore as Christ said; Walke while ye haue
Iohn.1.35. light: so it may be said vnto all, For the loue of God, repent while ye haue time.

CHAP. XXVIII.

The great folly of men in neglecting this opportunity of time offered to Learne to Dye.

DId many in the world as much abhor the practice and course in the common life of Saduces & Epicures, as they are wont

wont to do their profession and name: then would God be more sincerely worshipped then hee is, then would the time allotted vs to prepare our selues for the kingdom of heauen, be better employed then ordinarily it is wont.

We wonder at the old world, which for all Noahs forewarning of the flood to come, yet repented not. We maruell at the Iewes, who had Christ amongst them, and did not accept him: but wee cleane forget our selues and our owne stupidity, hauing as much warning as they. Wee haue Christ amongst vs. Iacob said; Surely, the Lord was in this place, and I was not aware of it. Wee haue time, and health, and grace, the light of his truth: Surely, Gods goodnesse is vpon vs, and we are not aware of it: we neglect all, which neglect is dangerous.

Luk. 17. 26 27.
Luk. 19. 14.
Gen. 28. 16

2 Despisest thou (saith the Apostle)

Apostle) the riches of his bountifulnes, and patience, and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance? God
2 Pet.3.9. is not slacke, as some men count slacknesse, but is patient towards vs, and would haue no man to perish, but would haue all men to come to repentance: of whose visitation the Prophet
Abac.2.3. Abacuck saith, Though it tarry, wayte, for it will surely come and not stay.

Wherefore, as Salomon sendeth the sluggard; so may wee send the carelesse sinner to schoole to the Emot, for she laboureth in the Summer, and prouideth for the time to come.
Pro.24.30. I passed (saith he) by the field of the slothfull man, and found it full of bryars and brambles: such is the life of negligent people, vntilled, al out of order, they keep reuell rout. Either, they care not at all, or surely very little, for the time to come.

3 They

3 They royst and ryot out time, moning God to sue them vpon an action of wast. They neuer call to minde, either that Death, like a Bayliffe at large will summon them to the fatall banquet, or God himselfe will one day amerce them in such dammages, as they shall see how wilfully they haue forfeited their happy hold they had of an eternall inheritance.

They neuer consider that age or sicknesse will come: and that it is a part of prouidence in youth, to haue somewhat in store against these times: wherfore they spend their golden dayes of prosperitie, as ill husbands waste and spend their substance they know not how, and are in a maner so careless, as if God were bound to bring them to heauen whether they will or no.

Wee may wonder (and not without cause) at these mens folly, such is their negligence, they

they will not consider: such is their ignorance, they will not know: such is their forgetfulnesse, they will not remember, either what they are, or what they shall bee; but runne on headlong into all wickednesse, as men in a franticke fit, and so bring themselues to apparent ruine.

That they neede not feare iudgement to come, if there be none to flatter them (as sometimes there are) they will for a need flatter themselues: thus they follow for vertue, vice; for light, darknes; for truth, error; for wisedom, folly, neuer thinking of their winding sheete, or any meane mouing to mortification: *Morte morieris*, Thou shalt dye the death.

So they may take their pastime a while, or solace themselues in a few sinfull delights, passing ouer their youthfull dayes in sensuall pleasures, which will be a corrosiue at their

their hearts, when they are panting for breath, and haue taken their Vltimum vale of the world: They respect not what hangs ouer their heads, as if the mentioning of a world to come, were but a matter of discourse, to keepe men from sleeping, or that God had proposed that inestimable crown of glory at so mean a rate, as men might care for doing nothing.

These consider not that the way to the Harlots house leadeth to hel: The Wiseman telleth them it is so, and therefore let them feare God in time, lest they finde it so, when it will be too late to amend what is amisse: these are as *Non proficientes* in this lesson of Learning to dye; for why, they become strangers in their owne soules.

There is, saith the Wiseman, a time to plant, a time to plucke vp, a time to seeke, a time to finde; nay, there is to all things an appointed time, Eccl.3.2.

but

but hee mentioneth no time to bee careielle, as if God had not appointed men any time to liue ſecurely in.

It is a great ſigne that hee is deſirous to doe ſinners good, in that he giues them, in mercy, ſpace and opportunity to repent; they think al is ſo ſure, as if there were no more care at all to be had. Can theſe men aſſure themſelues of two heauens? No, no: Saint Paul, who knew better then all the deuiſers in the world can tell men, how to diſpoſe themſelues to Heauen, willeth euery one that thinketh hee ſtands, to take heed leſt he fall, *qui altum ſapiunt, timeant*: *qui timent, non altum ſapiunt.* Thoſe that are high-minded, let them feare (ſaith S. Auſtin) thoſe that feare, are not high-minded.

1 Cor.10.

The fall of the Angels, the loſſe of Adam, the reiection of Saul. If we conſider what hath become of the talleſt Cedars in Lebanon,

1 Sam.16.

Lebanon, wee cannot but with trembling thinke of our owne fraile condition. But what speake wee of any one in particular? The Iewes, that ancient people of God, the Churches of Asia, which sometime flourished, to consider how they are now defaced and brought to ruine, may make all feare to liue in sinfull security.

What? not possible to erre? S. Paul taught the Romans themselues long since another lesson: Bee not high-minded, but feare: O feare, it is the beginning of wisedome (saith Dauid) and this wisedom is the beginning of a religious life. Fear, it is the continuance of the same life. It is the conclusion of all, sayth the Preacher, Feare God, and keepe his Commandements. Of all Nations, hee that feareth God, is accepted with him; and therefore, if with the men of Niniue, by fearing God, wee will not repent vs of our sins, then

Rom. 11. 20.

Psal. 28.

Eccl. 12.

Acts 10. 34

then with the olde world wee may feare to bee destroyed for our sins: *Beatus qui timet*, Blessed is the man that feareth.

Esay 58. 1. Our sins may make a separation betweene God and vs. The Iewes haue not onely erred, but fallen away from that God, whose loue and care they so long enioyed.

2. Pet. 1. 5 Make your election sure, (saith S. Peter) and giue your diligence heereunto: for if you doe these things, you shall neuer fall thereby shewing, that our perseuerance in the Faith and feare of God, is that duety after free iustification in mercie, which hee expecteth at our hands.

6 Folly therefore it is to flatter our selues in a fruitlesse course of life, and to defer time vntill it be too late: if God offer grace to day, saith S. Austin, thou knowest not whether hee will offer the same to morrow, and therefore now vse it,

Tract. 33. in Ioan.

it

if thou wilt vse it at all.

7 The light will shine when we shall not see the closing in of the day, the euening will come, when wee shall not see againe the breaking forth of the morrow light. Lazarus after his want, Dives for all his wealth, *sicut homines moriemini*, and of the children of the most highest, saith the Prophet, yee shall dye like men. Ps.82.6.7.

8 Neither is that all, but as Saint Peter sayth, *Tanquam rationem reddituri*, which shall giue account vnto him, which is ready to iudge both the quicke and dead, when the secrets of all hearts shall be disclosed, when the foolish Virgins shall crie; Lord, Lord, open vnto vs: but it shall be answered, and sayd vnto them, *Non noui vos*, I know you not. It was not now a time to consult of prouiding oyle. But as for the wise Virgins, which haue prouided their Lampes with oyle, they shall Mat.25.12

shall lift vp their heads, finde the benefit of taking heede in time, and passe vnto that ioyfull marriage of the Lambe.

2 Pet.3.11 9 Now therefore, to conclude with S. Peter, Seeing we looke for such things, what manner of persons ought wee to bee in holy conuersation and godlinesse? Of carelesse men, if the soules did end in their separation from the body, or vanish into the ayr, the danger were not much; there is more, and that is *post iudicium*, after that comes iudgement, when the nations shall mourn, when voluptuous men shall mourne, who preferred momentary pleasure before eternall; when couetous men Apo.13.14 shall mourne, who preferred gain and riches before heauen; when proud men shall mourne, which did despise the humility of Gods children.

This considered, it behooues euery one, not so much with Ezechias to set his household in order,

order, for that he must dye, as to set his soule in order, his doings in order, his conuersation in order; for that after death, there is *aliquid aliud*, somewhat more behind, and that is called a time of iudgement: for the better obliteting heereof, wee should sometimes call to mind, our lesson of Learning to dye.

But it is *Durus Sermo*, a hard saying, *Discite*, Learne yee: but it will one day be a harder, if men take not heed in time: *Discedite*, Get ye hence, Depart ye.

Dispatch therfore about this busines of Learning to Dye. Our going to such and such a Citie, is vpon condition, *Si*, If God will: If we liue: to set forward in time, is best, these after-wits are not so good. S. Iohn saith, Blessed are the dead, who dye in the Lord: not who dye irreligiously in their sinnes, but those who liued in Christ, and Christ in them, these die in the Lord, to liue for euer, these are

blessed in life and death, these dye in the Lord, and rest in the Lord to liue for euer.

10 It were to be wished, that men at last would see their folly; and seeing it, endeuour to reform the same. A vaine thing it is for any to flatter himselfe with hope of continuance: wee go to our beds, Christ knoweth whether euer we shal arise. For all this, one sinne draweth on another, and we neuer thinke that secret sinnes shall come to open iudgement. God is mercifull. *Minatus est Gehennam, ne Gehennam inferat*, saith S. Chrysostome, He threatneth hell, that he punish not by the same.

Mat. 22. 5. The careless ghests made light of their calling, to come to the mariage of the kings son: Did they not finde at last, when they were shut out, there was no iesting with so great a Personage that sent for them? Christ offereth mercy which is our last refuge, freely, willingly, vnto all:

all: now is the accepted time, the flower of our age will away apace: wee may be preuented, we know not how soone, death and iudgement hasteth: shal we know these things, and neglect opportunity? God forbid.

11 Elisha said, Is this a time to be taking rewards? Amiddest the pangs of death, is this a time to think of amendment of life? It is not, it is not. 2.King.5.

12 That which was said by Christ to Ierusalem, Ierusalem, Ierusalem, is in effect said vnto euery one; *Anima Christiana, si cognouisses & tu quia ad pacem*, O soule, soule, if thou didst know the things that doe belong vnto thy peace, thou wouldest take heede. Luk.19.40

S. Peter saith, Bee sober and watch, for your Aduersary the Diuell seeketh, &c. As if hee should haue sayd; Watch, for you haue a watchfull aduersary: if you respect his continuance, he was in Paradise: if his nature, he is a Lion; if his crucity, a roa- 1.Pet.5.8.

ring Lyon; if his diligence, hee seeketh; if his intent, it is to deuoure: we had need watch, we haue, we see a watchfull enemie.

CHAP. XXIX.

That amongst other reasons, this Learning to Dye, may iustly mooue vs to lead a Christian life, in holy conuersation and godlinesse.

SVndry are the reasons which may stirre vp and quicken our backward dispositions to the dutifull performance of that religious worship, wee all owe vnto God. To omit the promises, and those in mercy: the threatnings, and those in iustice: which the volume of holy Scripture doth often mention to this end.

Moses, to moue all the world to acknowledge God, hee concluded no other argument but These, and these are the works of God:

God: which the Apostle also in effect expoundeth, saying: The inuisible things of him, to wit, his power and God-head, are seen by the creation of the World. Eliphas, to expresse God his maiestie, saith: Behold the Starres. Rom. 1.20 Iob 22.12.

2 The Prophet Dauid calleth all the creatures of God to praise God, as indeed they doe, by their wonderfull order, and decency of motion. If all creatures serue God, then much more should man, for whom they were all created; and hee onely for the honourable seruice of the Creator himselfe. For should not man bless God, that hath so blessed him? of whom the Prophet Dauid hath said: No good things will hee with-hold from them that leade a godly life. Psal. 148. 23.

3 Come wee vnto man his new-birth, there he taketh his Couenant-penny to serue his Redeemer, in holinesse and righteousnesse all the dayes of

his life.

Consider we his iustification and sanctification: there we find him drawn by the cords of loue vnto this sweet yoke of Christ: doth man serue God for nought? No certainely. It is a maxime in morall Philosophy, *omne beneficium exigit officium*, euery benefit doth require a duety. In nature, where the Sunne doth extend the beams of light, there the solide body hath a reflexe of heat. But that which doth often moue vs we remember (as wee should neuer forget) the author of our health, our wealth, our peace, our prosperitie and all. If these moue not, wee are inferiour vnto the insensible creatures.

4 If the promises of grace and mercy in Christ Iesus, if the greatnes of the reward laid vp for them that walke in the way of Gods commandements and keepe them with their whole hearts (for if there were not

not a reward for the righteous) then might they well say with the Prophet, *Sine causa lauimus manus inter innocentes*: In vaine haue wee washed our hands among the innocents, But if the promises, I say, and those in mercy cannot winne vs to a iust remembrance of our estate to come: yet at least, to bethinke our selues of a verboning day at hand, should somewhat preuaile in this case. Hee that planteth the eare, shall he not heare? or hee that made the eye, shall he not see? or he that nurtureth the heathen, shall not hee punish? Psal. 73. 12. Psal. 64. 9.

The rich man in his scalding torments hath a *Discite ex me*, Learne of mee, take heede in time: for all that swimme in worldly pleasures, and bathe themselues in sensual delights, the conclusion whereof is sorrow and paine, when they shall say: Would to God, we had neuer offended so gracious a Lord: would to God, we had Lu. 16. 28.

neuer neglected so fauourable a time of grace: would to God we had neuer followed the follies of a sinfull life: the banquet is pleasant, but the shot will proone deepe and chargeable.

And therefore, if there bee any consolation in Christ Jesus any comfort of loue, any hope of mercy: if there be any feare or dread of iudgement to come: pray we with the man of God, Lord, teach vs to nũber our dayes, that wee may apply our hearts to vvisedome.

6 Consider we a future condition: prepare wee our selues for a life permanent, for an estate of all continuance, & God of his infinite mercy grant vs all grace so to doe, Amen.

Eph.4.1. 7 In the meane time, let vs walke worthy of the vocation whereunto wee are called in Christ Jesus, *Bona conuersatio*, saith an ancient Father, *confundit aduersarium, edificat proximum, glo-*

glorificat Deum, A good conuersation, it confounds the aduersary, it edifieth the neighbor, it glorifieth God our Father in heauen. **Because we loue life, saith Saint** Austin, **God hath promised life: and because we feare death, hee hath promised life eternall to all them that loue his coming.** *Augustin. de Verb. Do. 64.*

8 **The children of** Ionadab **abstained from Wine, because their father commanded them, and should not the children of God abstaine from sin, because God commandeth them?** Iere.35.14

9 **The Apostle saith,** This is the will of God, euen your holinesse, **we obey this his will, not to merit, but to shew our dutie, which also causeth in vs a filial feare to offend.** 2.Thes.4.3

10 **And were there nothing else but this will of God, this were sufficient to moue vs to walke soberly, nay, to apply our selues to liue in all holines of conuersation: for the reue-**

rence we bear to him who hath called vs vnto the state of grace; cannot but worke in vs, euen that obedience and loue which becommeth those who expect in mercy a state of glory.

11 But will temporall benefits moue vs? then as Gods bounty doth abound, so should our loue and duety abound also. All things wee see keepe their naturall course, whereunto they were ordained: and shall man differ from insensible creatures? euery effect hath recourse vnto the cause; the riuers that come from the Sea, returne themselues into the sea
Mat. 5. 46. againe. If you doe good vnto them that do good vnto you, saith Christ our Sauiour, it is not so much, heathen men will doe it: the very instinct of nature doth moue al to return loue for loue, & therfore much more should we afford God al loue & duty, who giueth all, and forgiueth all.

12 In triall of the holy man

Iob,

Iob, Sathan saith; Hast thou not hedged him? Here are droues of Cammels & heards of cattel, and these many children. Iob is so blessed, that if Iob should not blesse God againe, Iob were worse then a stock or stone. We see, amongst men the master requireth seruice: & the Captaine sight: He that said, *Date Cæsari, quæ sunt Cæsaris*, said also, *Date Deo quæ sunt Dei*: Giue vnto God that which is Gods, which is reuerence and worship of his holy Name. Iob 1.10.

13 To all this, a principall effect, some remembrance of our end ought to worke in vs, moouing to mortification, which doth not consist in some little outward shew, or bare speculation of purity and sincerity of life, nor in a talkatiue flourish of a mortified profession, vnlesse we thinke to go to heauen only in speculation.

The Prophet Esay exhorting to the true fruits of contrition, doth not say, *Disce te bene loqui*, Esay 1.17.

learne

learne to speake well; but *Discite bene facere*, Learne to doe well, apply your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his right, let the widdowes complaint come before you. It was our Sauiours owne rule; The works that I doe, testifie of me. It is true of faith, which was seene in Anna of Samuel, shee did not onely conceiue him, but shee brought him forth: yea, shee nurst him, and consecrated him to Gods seruice: so must we do by faith.

Ioh.10.25.

1.Sam.2.

14 Wee must not haue the voice of Iacob, and the hand of Esau, or do not as boat men are wont, who rowe one way, but looke another; talke this way, but liue the contrary: like those who are curious in other mens liues, but careles in their own: or as foolish Marchants, who make a little shewe outward, but haue bare Store-houses beneath: our religious actions are they that must shortly stand

stand by vs: the penny is readie for the end of the day, which is drawing on apace. The Sun is long since past the Meridian line, and we know death will not be answered with a *Habe nos excusato*, I pray thee haue vs excused: We had need better trim our selues, the time is not long, and wee may remember whither we are going. Math. 20. 8

15 Foolish Virgins thinke their oyle will neuer be spent. Christ saies, The Children of this world, are wiser in their generation. Are we so careful for the time to come, as commonly we are for the time present? I would to God were were. Considering the season, it is now time to arise from sleepe, the day is passed, the night is come neere. Luk. 14. 19 Luke. 16. 8 Ro. 13. 12

Last of all, our cõtinuance in this world being only a passage vnto a better state to come, should it not moue vs to meditate of the end wherefore God sent

send vs hither, and the condition wee expect, when wee are departed hence: the meditation of which departure, may daily put vs in minde to eschew euill, and doe good, to feare God, and keepe his commandements, which is the conclusion of all. *Hoc est enim omnis homo*; for this is euery man, yea, without this, he is no man. Eccl.12.13

Wherefore, that which is the sterne vnto the ship, the eye vnto the body, the compasse to the Pylot; the same is vnto a wise Christian man, the consideration of his end, which consideration hath also a like soueraine Medicine, these two vertues: first, it allayeth our swelling humors when wee consider wee must die: secondarily, it raiseth vp our sorrowfull hearts, when we call to mind we shall rise from death.

CHAP.

CHAP. XXX.

That the consideration of Christ his second comming to Iudgement, ought to moue euery one to liue religiously, and to apply himselfe to this lesson of Learning to Dye.

The manifold reasons before alleaged, may induce the carefull Christian to liue religiously, and in part, apply himselfe at the last to this Lesson of Learning to Dye: the inuitable necessity of death, is in it selfe sufficient to moue him hereunto: for what Esculapius, or Physician, how skilfull soeuer, can make mortall immortall? *Esculapius.*

The radicall moisture by little and little, will flash so long with the flashing Lampe, vntill the light goeth out, the Lampe is spent, and so an end. God himselfe doth teach vs a consideration of our mortall estate, both by testimonies of his

his sacred word, as also by many spectacles before our eyes: so that wee doe not onely heare with our eares, but also behold often with our eyes, both what we are, and what we shall be.

Many are the euents which wee may read to haue befallen many in this case. The sudden end of Ananias and Saphira, and of Anastasius, whom the Church stories do mention, to haue bin stricken suddenly with lightning from Heauen, may moone the most retchlesse to remember themselues.

Act.5.8.

2 The Prophet Dauid, mentioning the sudden destruction of those which murmured against God in the Wildernesse, saith, While their meat was in their mouthes, the wrath of GOD came vpon them. Of which very instance the Apostle saith, These things came vpon them for our example, and are vvritten to admonish vs, vpon whom the ends of the World are come.

Psa.78.30.

2.Co.10.11

3 If all this be not sufficient, yet a consideration of Christ his second comming to Judgement, should above all other, moove every man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in Scripture so forcibly expressed, and that too, in so many places; GOD doth thereby shew, how diligently the same should be considered.

Now, what is more forcibly expressed in sacred Scriptures, then is the second comming of Christ vnto Judgement, which is called a Great day, and such a day, as never was from the beginning of the world? when the Sunne shall bee darkned, the Moone shall not give her light, when the Starres shall fall from Heauen: when the voice of a trumpet shall sound: when they shall see the Son of man come in the clouds of heauen

Ioel 2. 31. and 3. 15. Dan. 7. 13. Mar. 13. 24 Luk. 11. 25 Mat. 24. 29

Esa. 13. 10. Eze. 32. 7. Io. 5. 22. Apo. 20. 13 Mat. 26. 27

uen, with power and great glo-
2.cor.5.10 ry: when the Sepulchres shal
Ro.14.10. open, when the Sea and the
Earth shall giue vp their dead:
when all worldly Kings, Prin-
ces, and Potentates of the
Earth, shall appeare before the
tribunal seat of Christ. Blessed
Lord, what an appearance
shall this be?

Chry.hem. 77. in Mat. 4. I know not (saith S. Chry-
sostome) what others doe thinke
of it: for my selfe, it makes me of-
ten tremble to consider it.

O that wee had hearts to
meditate of this great com-
ming of Christ to Judgement?
then would wee soone for a sin-
full life past, bee auenged vpon
Iere.9.1.2. our eyes, and wish with Iere-
mie, that our heads were a
fountaine of water, then would
wee with Demosthenes, yea, e-
uery one would soone answere
the first prouocation to e-
uill, οὐκ ὠνοῦμαι μυρίων δράχμων,
I will not buy repentance so
deare.

5 To

5 **To flatter our ſelues with hope of deferring of this time is all in vaine,** *Talem te inueniet dies Domini, qualem te relinquit extremus vitæ dies.* Looke how the laſt day of thy life doth leaue thee, ſo ſhall the day of Iudgement find thee. Take heede yee vnwiſe among the people, Oh when wil yee vnderſtand, **ſaith the Prophet?**

6 **Who would not but accept of the fatherly forewarning of Chriſt our Sauiour, by thoſe many precedent tokens, as forerunners of this his comming? Theſe are both ſayings and ſignes: The ſayings amongſt other,** That for his Elects ſake the dayes ſhall bee ſhortned, **And,** Behold, I come quickly. Apo.22.12

For ſignes, the waxing cold of charity, the riſing of Nation againſt Nation, the abounding of iniquity, without further application, theſe may bee left vnto our ſilent thoughts. Mat.24.12 Luk.17.27.

Was

Was there euer leſſe loue? Is not that little loue amongſt men, cold and hollow loue?

Chriſt ſaid, O ye of little faith, and it may be ſaid, O yee of little loue. Where is that Ionathan that loues Dauid as his owne ſoule? Where is that vprightnes of conſcience, when men rather for ſhame of the World, then otherwiſe for the loue of God and goodneſſe, abſtaine from extreame impietie? How many with Ioab imbrace friendly, but carry a malicious heart to Abner?

2.Sam.3.27.

7 The Apoſtle ſaith, That the latter daies ſhal be perilous daies, for men ſhall bee louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to Parents, vnthankfull, vnholy.

2.Tit.3.12

8 The Philoſophers can tell vs, *Nullum violentum eſt perpetuum*: That no motion violent, is wont to bee permanent. The Rainebowe, as it hath a watery colour,

lour, which may shew vs what hath beene past: so hath it also a scene, to signifie what is to come.

When sinne was multiplyed vpon the earth, God sent a flood to wash the earth: now, sinne is growne so huge, washing will not serue, and therefore fire shall consume. Nathans fierce rage, may argue the shortnesse of his time: the coldnesse and barrennesse of the earth, and trees, shew the qualities of aged bodies, or in effect tell vs, there will come a time when wee shall not haue any longer the vse of them.

9 The decay of ancient Families and Houses, the defect of strength and stature, doe make vs daily see the World is wearing away.

10 That which is the flash of lightning before the hydeous clappe of thunder: that which is the mustering of an host of men, before the said battell;

the

the same are these signes before Christ his second comming to Iudgement.

11 To be curious with the Bethshemites, in prying into God his Arke, hath bene the folly of some men, to be calculating, and scanning the day and yeere, which is vnknowne vnto the Angels in heauen, is needlesse. For seasons or times, *Non est nostrum scire*, It is not for vs to know: for our appearance at the time before Christ, to giue our account, *Omnium est scire*; It is for all to know.

1.Sam.6, 12.

12 That then the secrets of all hearts shal be reuealed, that a generall Iudite shall be kept, Christ himselfe sheweth in the Parable, where the kingdome of heauen is likened vnto a certaine King, that will take account of his seruants. GOD will require a reckning at our hands of the time hee hath left vs, of the graces he hath giuen vs, of the blessings in this world

Mat.18, 23

world bestowed vpon vs. At which time fauour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faulty, Christ shall giue testimony, the Angels shall giue testimony, Gods benefits shall giue testimony, their own conscience shall giue testimonie.

When the rich mans Steward in the sixteenth of Saint Lukes Gospell, saw how the world was likely to goe with him, to wit, that hee must giue an account, and bee put from his Stewardship, it was time for him to call his wits together: and so is it for vs all, if wee haue any care of the account, which will bee required at our hands. Luk. 16.3.

13 An account for our selues: *Adam, vbi es?* Adam, Where art thou? How hast thou vvalked in the commandement I gaue thee? Gen.3.9.

An account for our Brethren, *Cain, vbi est frater tuus Abel*, Cain, vvhere 1.Col.6,19

where is thy brother Abel? How hast thou vsed him? An account for our bodie; haue they beene kept as the Temples of the holy Ghost? An account for our soules, whether they be fit to appeare in the sight of that great Shepheard, An account for our wordes: An account for our workes: An account for our very thoughts.

1. Pet. 2. 25
Ap. 22. 12.
Math. 22.
Wisd. 1. 9.

It is most true, God is mercifull, but we cannot tell whether our sinnes will make separation between God and vs, if wee bee not carefull in time; a consideration heereof may be the square to frame our building, the guide to direct our passage to heauen.

14 Great are the agonies of death, when the sicke shall see earthly things forsaking him. But farre greater is the horror of Iudgement, to consider hee is now going to answere for all he hath done in the body.

15 Let vs a little call to mind

minde, what manner of day the day of the Lord shal be, Behold, the Day of the Lord commeth (saith the Prophet Malachie) as a flaming fire, and the Prophet Ioel saith, *Dies magnus, terribilis*, A great day, a terrible day. Mal. 3. Ioel. 1. 11.

16 When an earthly King goes in person to battell, the whole Realme is moued, the noyse of the armor and armed men is heard, the Trumpets sound, the hearts of all on euery side are moued. Much more shall this be, when the King of heauen and earth shall call together the whole hoast of heauen to this battell. Blessed Lord, how shal the inhabitants of the earth shake and tremble hereat?

17 *Erit dies vna* (saith the Prophet Zachary) *quæ nota est Domino*: There shall bee a day which is knowne vnto the Lord, *dies Domini*, the day of the Lord, so properly called. Zach. 14.

First, because knowne one-

ly vnto the Lord. Secondly, because in that day the Lord only shall shew his power openly. Thirdly, because other dayes were giuen vnto the sonnes of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

14 If the powers of heauen themselues shall bee moued, what shall flesh and blood, the sonnes of men doe? if there be such feare at the things present, what will there bee at the sentence to come? what sighes, what sorrowes, what moanes, what mournings will there bee heard in this day of mourning? how shall the earth be confounded, with the countenance of Christ whom they haue neglected, and cry vnto the mountaines to hide them from his presence?

19 And heere wee may also consider with what power the Sonne of God shall come to iudge

iudge the world: he came once in humilitie, he shall now come in glory: hee came once in pouerty, he shall now come with Maiestie: *Videbunt regnantem quem viderunt morientem*: They who once saw him dying, shall now see him raigning.

20 Call to minde how the sheepe shall be separated from the Goates, the Wheate from the Tares, the wise from the foolish Virgins, some receiued in, others secluded, and for euer shut out.

21 Consider that the secrets of all hearts at this day shall be opened, in that infinite assembly of men and Angels, when all sinnes with all their circumstances, the time, the place, the manner shall be layd forth and published.

22 Consider that if the countenance of an earthly Judge bee fearefull to the guilty prisoner: how much more shall the beholding of the eternall

Iudge, amaze these, who shall be brought to the barre of his iudgement, and finde a thousand witnesses in themselues, to giue in euidence against them. Last of all, let a remembrance of hell fire, that fearefull fire, which neuer goeth out: that grieuous fire prepared for the Diuel and his angels: let the remembrance of that fire quench in men the heate of vnlawfull desires.

Luk.21.36 Mat.25.34 O that we would watch and pray, that wee may be counted worthy to escape all those things that shall come to passe, and that wee may stand before the Sonne of man, in that day; and that we may goe vpon his right hand, and heare that ioyfull voice: Come ye blessed of my Father, receiue the Kingdome prepared for you from the foundations of the world?

23 And heere let vs exercise a while with all deuotion, the three faculties of the minde.

First,

First, our Memorie, to call to minde, what hath beene tolde vs concerning the state of blessednesse: Secondly, our vnderstanding, that we may conceiue of it, so farre as our capacitie is able to reach: and last of all, our loue to affect it, and desire it with al our harts. Let vs, not for a day, nor a yeare, but all the dayes and yeeres of our liues, thinke of that Citie where all is peace, all is quiet, all is ioy; all peace without iarres, all quiet without trouble, all ioy without sorrow: where all the Citizens know without error: prayse without wearines: loue without changeablenesse: they loue and euer desire to loue, they see and euer desire to see.

24 O thou City of God, aboue: thou Church triumphant, very excellet things are spoken of thee. In thee, there is no yesterday nor to day: in thee is no birth, nor burying

day, no leading into captiuity, nor crying in the streets: if wee desire faireneſſe, in thee is pulchritude, as the Moone: if muſicke, in thee is the melody of the Angels: if wee desire pleaſure, in thee is fulneſſe of pleaſure for euermore: if wee desire ſecurity, in thee is no alteration: if concord, in thee is all conſent: if continuance of ioy, in thee is all eternity.

Come again yet a while, and let vs behold a little in our contemplation, the quyres of Angels and Archangels, praying God; and ſeeing that holy One that makes all holy, and ſinging, with tunes comfortable, and voyces indefatigable, day and night that ſweet ſong: Holy, holy, holy Lord God almighty, which was, and is, and is to come. Let vs behold how they inioy that tranquility, which hath no diſturbance: how they haue that knowledge, which hath no errour, how they practiſe

tile that loue which hath no offence; the more they loue, the more they desire to loue. Yea that hath tasted a bitter potion, and afterward tasteth honey, the taste therof must needs be sweet vnto him, farre aboue the former taste. Will not then this blessednesse be acceptable, sweet and comfortable, after all the sorrowes of a transitory life?

14 Againe, the holy Ghost, Luke 22.30. resembleth the glory of the life to come, vnto the actions of eating and drinking saying: That yee may eate and drink at my table in my Kingdom. Now this eating & drinking, which indeed is a feast or great Supper, Luke 14. 16. is not the feast of Assuerus, Hest. 1. which was made onely for the Nobles and Princes of the Prouinces, but this is made for all, rich and poore, yong and old, male and female that beleeue on him. And it may be resembled

by the feast which Ioseph, being ioyfull at the meeting with his brethren, made vnto them, Gen. 43. Where, First, they were his brethren which he feasted: secondly, hee washed his face after his weeping, and went vnto them: thirdly, he appointed meate to bee set on the Table, and they drank and were merry with him.

Oh great, and much greater is the feast that shall bee made vnto faithfull men and women, when they shall eate bread, as a ghest said, Luke 14. 15. in the kingdome of GOD: in most things it shall bee like the feast of Ioseph, in one of the three it exceedeth that feast.

For first, we are brethren to Christ Iesus, to whose Table we come: as testifieth his answere which hee made to him that brought him word that his mother and his brethren stayd at the doore to speak with him, Mat. 10. 49. 50. and so the Apostle

Apostle telleth the Hebrewes, Chapt. 2. 11. saying: Hee that sanctifieth, and they that are sanctified, are all of one; for which cause hee is not ashamed to call them his brethren.

But in the second, our benefite is greater, then that in the feast of Ioseph: for hee that in mercie washed his Disciples feete, Ioh. 13. shall wash all our faces at that day, after our teares of sorrow, lamentation and woe in this world: for so saith the LORD of the great Day, Esay 25. 8. He will swallow vp death in victory: and the Lord God will wipe away teares from off all faces: Then shall bee ioy and gladnesse, because saluation and strength, and the Kingdome of our God, and the power of his Christ is come, Reuel. 12. 10.

As for the third, it shall be a feast of the best things: Of fat things, as the Prophet Esay speaketh, Chap. 25. 6. and of wines: of fatte things full of mar-

row, and of wines on the lees, well refined, and the chearing vp of the ghests shall be, as Cant. 5.1. Eate, O friends, drinke and make merry, O Welbeloued.

25 Now, who would not willingly learne to Dye, and that with comfort, when hee doth but thinke vpon and call these things to remembrance? And if the very remembrance thereof bring comfort, what will the enioying doe? If wee are somewhat mooued when we call to minde, that all know God, all see God, all loue God: then what will it be one day; to be ioyned with that celestiall society, to know with them, to see with them, to loue with them, to bee with him? Now what a ioy is it to consider the ioy of this most ioyful day to all faithfull beleeuers in Christ Iesus, who shall be quitt by Proclamation. Who shall lay any thing to the charge of Gods chosen? How shall their hearts

exult?

exult? Saying, Lord, wee are not worthy to be seruants, and thou makest vs sonnes; nay, heyres or coheyres with thee of euerlasting glory. A remembrance hereof should euen take vs from our selues. Rayse vp thy selfe, O soule, saith S. Austin, and thinke of that good which containeth all good.

Aug. de spir. anim.

O sweet voice of the Sonne of God: Possidete, receiue, but receiue, to possesse the Kingdome prepared for you: vnto which Kingdom, Jesus Christ bring vs all for his infinit mercies sake,

Amen.

FINIS.

Oh that men would consider

Things past.
1 The good omitted in
2 The euill committed, against
3 The time loſt, which is

Things present.
1 The ſhortneſſe of life, which
2 The worldly vanitie whereby the
3 The ſpace giuen to repent wherein

Things to come.
1 The day of death, account
2 The day of death, which is
3 The day of iudgement which is

1 Not prouiding for a time to come,
2 Neglecting the day of grace,
3 Desisting from doing well.

1 God by disobedience,
2 Their neighbour by hurt done,
3 Themselues by consenting to sinne.

1 Precious.
2 A benefit from God.
3 Irreuocable.

1 Flyeth as a shadow,
2 Fadeth as a flower,
3 Is onely certaine in vncertaine.

1 The couetous are deceiued,
2 The carnall led,
3 The proud caught.

1 Our estate should be remembred,
2 Our passage considered,
3 Our good foreseene.

When we must answere for { 1 Thoughts, 2 Words, 3 Workes.

1 At hand.
2 Sure,
3 Vnsure.

1 The last doome,
2 To the euill fearefull,
3 To the good ioyfull.

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FINIS.